

A
T R A C T
O N T H E
L A W O F N A T U R E,
A N D
P R I N C I P L E S O F A C T I O N
I N
M A N.

BY GRANVILLE SHARP.

*"For ye are all the SONS OF GOD by Faith in Christ
"Jesus."* GAL. iii. 26.

———*"one is your Master (even) CHRIST, and ALL
"YE ARE BRETHREN. And"———"one is your Father,
"which is in Heaven."* MATTH. xxiii. 8, 9.

L O N D O N :

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M DCC LXXVII.

THE LAW OF NATURE, ON THE



PRINCIPLES OF ACTION

M. A. N.

BY GRANVILLE SHARP.

"For it is not of the Son of God, but of the world, that he should be born of a woman, and be subject to the law." Gal. iii. 23.
 "John."
 "—, and it is your Master (Jesus) Christ, and not I."
 "YE ARE BROTHERS." —, and it is now I, son,
 "and he is in Heaven." —, Martin. skill. & c.

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M DCC LXXXII.

T R A C T

ON THE

LAW OF NATURE, &c.

I HAVE neither leisure nor abilities to undertake a regular definition of *the Law of Nature*, with all the doctrines usually ranked under that head: and indeed, if I had both leisure and abilities, I should want inclination; because such a work would unavoidably become voluminous, on account of the variety of authors necessary to be mentioned, who have treated the subject with different views: and as all science is vain, which is not reduced to practice, so the more voluminous any subject is rendered,

dered, the less it can be useful, on account of the increased difficulty of communicating it to the generality of readers. I have therefore confined my tract to such *general* remarks on the subject, as are most necessary for the observation of my countrymen at large, with respect (more particularly) to one point, viz. *the Illegality* of reducing or subjecting mankind to *involuntary servitude*, either under political or private dominion: as all pretensions to an *unlimited authority* of any man or men over others, are contrary to *Natural Equity* and the *Laws of God*, as well as baneful to mankind in general; which effect is unhappily demonstrated by the numberless instances of *unnatural* oppression now prevailing to the destruction of mankind, in almost every part of the world. I have already shewn in my answer (1) to the Reverend Mr.

(1) This answer to Mr. Thompson is confined to one kind of slavery only, viz. *the oppression of private tyrants*,

or

Mr. Thompson (an advocate for the African slave trade) that the Jewish constitutions were not strictly consistent with the *Law of Nature in all points*; and, consequently, that they are not to be considered as the rule by which lawyers and casuists may safely determine "what is, or what is not, according to Nature."

The *Law of Nature* has been variously represented; but all the best writers, both ancient and modern, agree in adopting that maxim of the Civil Institutes (2), which declares *involuntary servitude*,

or petty slaveholders, and has already been printed in *America*; and therefore I need not now repeat the arguments which it contains, especially as I propose soon to reprint it in England with some other tracts expressly against *domestick slavery*, such as is *unlawfully tolerated* in the British colonies.

(2) *Servitus autem est constitutio Juris Gentium qua quis dominio alieno contra naturam subicitur.*" Justin. Institutes, Book 1. Tit. 3.

itude, or slavery, to be “*contrary to the Law of Nature* :” this rule is commonly understood as applicable only to *domestic slavery* ; but it is equally true when applied to *political oppression*, or the exercise of an *unlimited dominion* over a whole nation. Some few authors indeed have been so unreasonable, as to assert that “*there is no such thing as natural Law* ;” but they are properly censured by the learned Baron Puffendorf, in his “*Law of Nature and Nations*.” Book 2. Chap. 3.

From whence the other authorities in the *Common Law* of England seem to be derived.

§ 2. Est quidem *Servitus* constitutio Juris Gentium qua quis dominio alieno *contra naturam* subjicitur,” &c.

BRACTON, Lib. 1. Cap. 6.

“ Est quidem *Servitus libertati contrarium* ; item constitutio quædam de Jure Gentium, qua quis dominio alieno *contra naturam* subjicitur,” &c. FLETA, Lib. 1. Cap. 3.

“ *Servitude* is a constitution of the Law of Nations, by which, *contrary to Nature*, one is subjected to another’s power.” COWELL’S Institutes, Tit. 3.

He particularly mentions the argument of Carniades as contracted by Lactantius to the following effect.

“ That men first instituted Laws to secure and promote their own advantage, &c. but that there was no such thing as *Natural Law* in the world,” &c. p. 104.

Such doctrine is certainly very convenient for Tyrants and Slaveholders of every degree, who must otherwise remain without excuse, whenever “ *the Law of Nature*,” and “ *the Common Rights of Humanity*,” are urged against them: it is therefore necessary for them, either to misrepresent *the Law of Nature* (as the Reverend Mr. Thompson has done), or else (like Carniades) utterly to deny its existence. This latter method has been also adopted by some modern advocates for *Slavery*, who, in private discourse on this subject, have declared, that they esteem “ *the Law of Nature*”

to

to be no other than their *natural* propensity to pursue their own heart's desire of profit or pleasure: and this they call "*natural Liberty*;" though it certainly is the most *unnatural Tyranny*: for when the immutable necessity of *reciprocal consideration* is forgot, or set aside, there can be no safety among men, and consequently no *natural Liberty*: we must, therefore, submit ourselves to be *the servants of law*, in order to be truly *free*; according to the excellent observation of Cicero. "*Legum denique idcirco omnes Servi sumus, ut liberi esse possimus.*" Tom. 2. p. 208. (3). We may learn from the histories of all nations, that Lust, Avarice, Pride, Revenge, Love of Power, Jealousy, &c. are *Principles of Action*, which unavoidably produce *oppression and wrongs*, to the destruction of the human species, in all places where *will and pleasure* (whether in political or private domi-

(3) Hamburg Edition 1618.

nion) are *supreme* ; or whenever *Self-love* and *Private Interest* become entirely predominant among men. That *Self-love* is predominant with the *generality of mankind* is but too apparent ; yet we are not, therefore, obliged to admit that "*Self-love*" is "*the universal principle of action* ;" though an eminent and learned *law-writer* has (with very good intentions, as his argument proves) thought proper to give it that title.

"*Honesty* (indeed) is *the best policy*," even for a *selfish man* to pursue ; and, it is certain, that the solid attainments of virtue and justice afford a real and substantial satisfaction, which in the end, most amply fulfils the purposes of *Self-love*.

But though *Virtue* and *Honesty* are thus favourable to *Self-love* in their *natural effects*, yet this, by no means, proves that

Self-

Self-love is the *motive* of all *virtuous* and *honest* men; or that it is the “*universal principle of action* :” for, if that were really the case, many of the most amiable virtues must be esteemed mere empty names. There could be no true Generosity or Benevolence; no Disinterested Goodness of heart; no sincere *Natural Affection* between parents and their children, husbands and their wives, brethren, friends, &c. whereas history affords many undoubted instances of *Self-love* being lost in *the superior affections, natural to generous minds*, in all these different degrees of connection; but it is needless to recite them, since, even in the brute creation there are *natural* (3) *affections* superior to *Self-love*.

The

(3) That excellent English lawyer the Great Henry de Bracton informs us, that “*Natural Law* is that which *Nature* (or more properly God himself) has taught all animals.” “*Jus Naturale est quod Natura, i. e. ipse Deus, docuit omnia animalia*,” &c. and afterwards he further explains himself, saying, “*Jus Naturale quod docuit omnia*

The common hen is so inflamed with *Natural Affection*, and anxious care for her tender brood, that she seems to have as little sense of *Self-love* in time of danger, as of her own weakness; for she will boldly fly in the face of every invader (except man) however superior in size or strength to herself.

The timorous cow, it is said, will attack the fiercest tyger, when her calf is by her side. Many instances of very extraordinary *Affection* in dogs to their masters have been well attested. Those faithful animals have sometimes been known to lose all sense of danger to themselves in the necessary defence of their owners. And the very swine discover such a *Natural Affection* and real sympathy for their brethren of the sty,

omnia animalia Natura, i. e. per instinctum Naturæ, &c. viz. Natural Law, which taught all animals by *Nature* that is, through the instinct of *Nature*," &c. Lib. 1. c. 5.

whenever they hear their cries of distress, that their example ought to shame the depraved part of mankind (imperial tyrants and royal robbers, who extend their dominion by breach of faith, unlawful invasion, murder and rapine, as also those petty tyrants and destroyers of mankind the African traders, and American slaveholders) lest the *affectionate brute*, notwithstanding his *sensuality*, should seem, on comparison, a more generous, and therefore a more noble animal than that *Man*, who stifles all *Natural affection*, *Fellow-feeling*, and *Charity* to his kind, merely for the sake of acquiring power, or worldly profit to himself; and surely a time will come, when all such offenders against the *Law of Nature* (who prefer the wages of unrighteousness to the *natural* dictates of *Humanity* and *Conscience*) will have reason to esteem the lot of the most contemptible *brute* infinitely more eligible than their own!

where

Now

Now, as it appears that "*Self-love*" is not the "*universal Principle of Action*" even in *brutes*, much less ought it to be esteemed so in *mankind*, because the *human soul* (besides the *Natural Affection* which men ought to have in common with other creatures) is endowed with a much more noble principle, or motive to good actions, I mean *Reason*, or that "*Knowledge of good and evil*," which we inherit from our first parents, and which they *unlawfully* took upon themselves, at the instigation of their *spiritual enemy*, that they might thereby be rendered *accountable for all their actions*, and, through *Knowledge* (4), become guilty before God!

The history of that fatal transaction demands our most careful consideration, since all mankind are particularly affected

(4) "But of the tree of *Knowledge of Good and Evil* thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." Gen. ii. 17.

by it ! And surely the principles of *our own Nature* are subjects of enquiry infinitely more important to us, than all the other branches of *natural Philosophy* ; and yet perhaps they are less examined by men of science, and consequently are less understood, than any other ! but in vain is the most accurate knowledge of plants, drugs, fossils, and minerals ; or of the exact revolutions of the heavenly bodies, and of the nature and properties of all the elements, &c. if the philosopher is *unacquainted with himself* (5), and the properties and state of his own soul, which is too often the case ! Knowledge, in all the former particulars, is indeed honourable and praise-worthy, but, in the latter, it is indispensable ; for when men, through ignorance of the *compounded Nature* of man, slight the common means,

(5) — Multi enim multa sciunt, et seipsos nesciunt :
 Sed qui seipsum nescit nihil bene novit, quam alia scire et se
 nescire, quid aliud est quam seipsum gravius condemnare,
 &c. Doct. & Stud. c. 13.

which

which God has revealed, to guard their minds against *intellectual deceptions*, they are sure to be perverted in *their principles*, to the imminent danger both of body and soul ! Such an one, probably, thinks himself *too judicious* a critic to admit the Mosaic account of the subject now before us, viz. *the Fall of Man*; at least in the *literal* sense of the text: so that the doctrines, which I propose to collect from it, will have very little weight, I fear, with men of that stamp. Nevertheless, as there are many doctrines in other parts of Scripture, which corroborate the *literal* meaning of that relation, and as there are also several circumstances discoverable in the *Nature of Man*, which cannot otherwise be reasonably accounted for, I must beg my readers to excuse me, even if they think me too prolix in my examination of that part of the sacred history, which I conceive to be absolutely necessary for the obtaining

obtaining a true practical idea of the *Law of Nature*, and the *Principles of Action in Man*.

God delivered a clear and express Law to *Man* before the fall;—"but of the
 "tree of *Knowledge of Good and Evil*,
 "thou shalt not eat of it:" and then follows the denunciation of punishment;—
 "for in the day that thou eatest thereof,
 "thou shalt surely DIE." Gen. ii. 17.

This was the *first and only penal Law*; A FORFEITURE OF LIFE! And though we find afterwards, that the declared punishment was not immediately executed according to the letter (that is, the penalty of *death* was not inflicted on the day of the transgression, as it seemed to be at first ordained) yet this affords no just exception against the truth and propriety of the relation.

The

The same ALMIGHTY BEING, who had *a right* (as all things are his own) to prohibit the action above-mentioned, and to assign a punishment for disobedience, had certainly *a right* also to respite, or postpone, or even to remit (if he had been pleased to do so) the execution of *the Law* which he himself had ordained. But for the present it is sufficient to remark, that the *nature of the penalty* had been clearly revealed to our first parents, and was as clearly understood by them, so that they were sufficiently sensible of their obligation to observe the said *Law*, previous to their breach of it: which plainly appears by the speech of the woman to the tempter, viz. "But of the fruit of the tree in the midst of the garden, God *saith* *said*, ye shall not eat of it, neither shall ye touch it, *lest ye die.*"

After

After so clear an acknowledgment of the *divine* precept, the act of taking the fruit (which otherwise in itself would, probably, have been no crime) was certainly a *wilful sin* of a very heinous nature, being a *gross contempt of God's word*; for which our first parents very justly incurred the *penalty of death*, which, they were previously told, must be the consequence of disobedience.

They had received this caution even from *God himself*, whom they knew to be their Maker and Supreme Lord; and yet the unwary woman unhappily listened to an assertion, that was absolutely contradictory to her *Creator's word*, and thereby drew upon herself, and all her descendants, the irrevocable doom to *labour!—pain!—and mortality!*

Perhaps the haughty philosopher will now be ready to arraign the justice of the

the divine decree, which involved the innocent progeny (that is, innocent with respect to this particular crime) in the punishment of their *guilty parents*; but if he will patiently follow me through this examination of *Human Nature*, he will, perhaps, be able to form a better idea of the *Nature of original Sin*, and of the cause of its being intailed (or rather *the effects* of its being intailed) on all the descendants of Adam. For the immediate *effect* of that *original Sin* of our first parents, was the acquisition of *an additional faculty* (even of a divine attribute) to the *Nature of Man*, which of course descends from these original stocks by *natural inheritance* to all their progeny, and thereby inevitably involves them all in the same condemnation; the manner of which shall be more particularly explained hereafter. This very ancient example of punishment for a *contempt of God's word* (the

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direful

direful effects of which, *labour, pain,*
 and *mortality*, are ever before us) should
 teach mankind the extreme danger of
 paying attention to any doctrines and
 interpretations of Law or Religion, that
 have the least tendency to oppose or con-
 tradict the literal or most obvious mean-
 ing of God's word; for the efforts of
 our *spiritual Enemy* are never more bane-
 ful, than when he is pleased to assume
 the office of a commentator on the Laws
 of God; in which character he is fre-
 quently discoverable; for though he does
 not now present himself *outwardly* or *ap-
 parently*, as at first, in the assumed shape of
 a serpent, yet the venom of his doctrines
 is too often sufficiently distinguishable,
 both in the writings and discourses of
 men! And it is remarkable, that his first
 attempt against mankind should be in
 the capacity of a *critick* on the *Divine
 Law*! The influence of *spiritual enemies*
 is indeed a distinct *Principle of action in*
 Man,

Man, which shall be more particularly mentioned in the course of this Tract.

But to return to the first fatal instance, before-mentioned, of Satan's success, in misleading mankind, *which* occasioned another distinct *Principle of Action in Man.*

It appears that the Tempter was well well acquainted with the true nature and effects of the forbidden fruit, which he declared, indeed, but not without uttering, at the same time, a notorious falsehood. “*Ye shall not surely die* (said he) “*for God doth know, that in the day* “*ye eat thereof*” (viz. of the fruit taken from the tree of knowledge) “*then* “*your eyes shall be opened : and ye shall* “*be as gods, knowing Good and Evil.*” Gen. iii. 4, 5.

Now this acquisition of *Knowledge*, which the Tempter promised, was really such as he represented it, viz. a *Divine Attribute* ("Ye shall become *as gods, knowing Good and Evil*;" so that, in this one respect, indeed, his intelligence was *true*: for the inspired historian has recorded also the words of God himself to the same effect:—"And the Lord God said, Behold, the man *is become AS ONE OF US, to know Good and Evil.*" (Chap. iii. 22.) But *truth* is much more deceitful and dangerous, even than *falsehood itself*, when, for the purpose of misleading, it is maliciously blended with the latter; for notwithstanding the Deceiver's flattering assurance to our first parents, that *they should "not die;"* yet in the very day (as it seems) of *their transgression*, they heard the tremendous sentence of *misery and death* pronounced against them! and though it was not *then* finally executed, as they had reason to

to expect it would, according to the tenor of the Law before declared; on which the judgment was founded, (for God never judges men *without Law*, like the arbitrary princes of this world) yet the said *Law*, by which their lives were expressly forfeited, was sufficiently fulfilled by the condemnation of the transgressors (on the *very day* of their offence) to *mortality*; whereby their once *immortal* bodies were rendered continually liable to *diseases, injuries, misery, and death*, as the bodies of all their descendants have ever since been! and they were no longer entitled even to the food necessary for the support of their poor *mortal* bodies, without severe *labour, care, and assiduity*! — “Curst is the
 “ground for thy sake; in sorrow (6)
 “thalt

(6) *In sorrow* (or rather *in labour*) for בעצבון is the expression in the original; which, in the Targum, is explained by another Hebrew word (עמל) signifying rather *fatigue* or *labour*, than *sorrow*; and as the necessity of man's *labour* was the

“ shalt thou eat of it all the days of thy
 20 life. Thorns also and thistles shall it
 “ bring forth to thee: and thou shalt
 “ eat the herb of the field.—In the sweat
 “ of thy face” (said God to his guilty
 “ creature man) “ shalt thou eat bread,
 “ *till thou return unto the ground*: for out
 “ of it wast thou taken: for dust thou
 “ art, and unto dust thou shalt return.”
 (Gen. iii. 17, to 19.)

These have ever since been the condi-
 tions of human life; and though some
 men, who have store of worldly goods,
 endeavour to cast away care, and seem to
 the more immediate consequence of the earth's new pro-
 pensity, through the curse, to bring forth thorns, thistles,
 and useless weeds, it seems the most *expressive* rendering in
 this place, and most suitable to the context in the follow-
 ing verse: “ *In the sweat of thy face shalt thou eat bread.*”
 In the Vulgate also it is rendered, “ *in laboribus*,” and
 by Pagninus, “ *in labore.*” The same word is also neces-
 sarily rendered “ *Labours*” in Isaiah lviii. 3. וכל
 עֲצִבְכֶּם חֲנוּשׁוֹ “ and *exact all your labours*; and in
 Proverbs v. 10. וְעֲצִבְךָ בְּבֵית נָכָר “ *Left strangers*
 be filled with thy wealth, and *THY LABOURS be in the*
house of a stranger.”

live

live in a state of opposition to this general rule, yet they only deceive themselves; for no descendant of Adam, be he ever so rich, has any right *to eat the bread of idleness*; nor can he do so without offence against *his own soul*, as well as against this universal ordinance of God.—If Providence has afforded him *wealth and leisure*, he is accountable for *both*; being only a steward *for life*; after which, the performance of his duty to God, to his country, to *his neighbours*, nay, to *mankind in general*, his *brethren of the universe*, will be strictly scrutinized, and punished in proportion to the degree of his *wilful* neglect and disobedience; since nothing is more clearly revealed, than that *all mankind* lie under an indispensable obligation to *improve* their talents for *all these duties*, as well as to *use* them whenever there is an opportunity; so that the man who neglects to employ, in these services, a due portion

portion of that *leisure*, which his rank, or situation in life affords him, may justly be said to mispend his *Master's time*, for it is *not his own*: and such an one must inevitably suffer with the "*unprofitable servant*," described in the Gospel, who neglected to *improve his talent*;—"Cast ye the *unprofitable servant* into outer darkness!—There shall be weeping and gnashing of teeth." Matt. xxv. 30. See the whole parable from the 14th verse, whereby it plainly appears, that mankind are laid under an indispensable necessity to improve their respective *natural talents*, to the best of their power, for their *Lord's service*.

The *affluence*, and *unemployed leisure*, therefore, of many persons, whom we daily see amongst us, afford no just exception to God's general ordinance concerning the hard conditions of human life.

life. It is almost too obvious to be mentioned, that riches and hereditary honours procure no exemption from the most material part of that sentence, viz. “*to dust thou shalt return!*” And that the time and manner of that *returning* to the *dust*, or to the *ground*, is *equally unknown* to the rich and to the poor, though to both *equally certain*: so that no man, not the greatest or most independent, can claim even a single day before-hand as his own: “*I will say to* “*my soul*” (saith the rich man in the parable) “*Soul, thou hast much goods laid up* “*for many years: take thine ease, eat, drink* “*and be merry.* But God said unto him, “*Thou fool, THIS NIGHT THY SOUL* “*SHALL BE REQUIRED OF THEE; then* “*whose shall those things be which thou* “*hast provided?*” Luke xii. 19, 20. Wherefore, with respect also to the other part of the punishment for *the original sin* (viz. the doom *to labour*) let those

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men,

men, who think themselves exempted, by their rank and fortunes, from the necessity of employment; who think they have a right to *spend their time*, as well as *their money*, just as they please, for their own amusement and mere self-satisfaction; and seem to enjoy *leisure and ease*, as if God's general ordinance to all mankind had been partial, or of none effect! Let such men, I say, be reminded of the alarming dreadful sentence pronounced by "the Lord of the vineyard" in the parable. "Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground (7)?" How absurd therefore is the pride of those men, who value themselves on account of territorial authority (whether publick or private) and yet live as if the importance, which they assume in right of landed possessions, or hereditary rank in life, might of

(7) Luke xiii. 7.

itself be esteemed a sufficient merit without the cultivation of any other ! But let them remember, that there is a "*Lord of the vineyard* (8)," to whom all things belong (9), and to whom a strict account must be rendered of every *trust* (10), and of every *possession*, whether of lands, or of governments : so that the dominions and estates of *all temporal lords and land-owners* (be their right of tenure ever so unexceptionable among men) are yet so far from being *their own*, that even they themselves, whenever they acquire a habit of *mispending* their *time* and *wealth*,

(8) "The Lord most High is terrible; he is a *great King* over all the earth." Psal. xlvii. 2. 7.

(9) For though God hath given the earth to the children of men, Psal. cxv. 16, yet "the EARTH IS THE LORD'S and the fulness thereof, the world, and they that dwell therein. Psal. xxiv. 1.

(10) For (*the kingdom of heaven is*) as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two," &c. "After a long time the Lord of these servants cometh, and reckoneth with them," &c. Matth. xxv. 14. to 30. Give an account of *thy stewardship*: for thou mayest be no longer steward. Luke xvi. 2.

are justly esteemed as INCUMBRANCES upon that very ground, in which all their *imaginary consequence* is planted ! Now, shall we envy the rich man's enjoyment of *unemployed leisure*, if this be the consequence ? Far better had it been for such a person to have endured, with the meanest labourer, the common lot of man, and in the *sweat of his face to have eat his bread* (11), than thus to have lived an unworthy exception to the *general decree*, thereby rendering himself in the sight of God, as one that "*cumbereth the ground* !" It would be well for mankind, if the *consideration of this sentence* might be esteemed also a *general Principle of Action* ; but, alas ! we are all too apt to mispend our time in some degree ; yet it is a failing to which the rich are more particularly liable. They are not compelled by necessity, like other men, to think for themselves ; and

(11) Gen. iii. 19.

from thence a fatal, inconsiderate notion is too apt to prevail among them, viz: that *their time is their own*; and therefore, as they presume upon a supposed right to spend their *leisure*, according to their own *Will and Pleasure*, they necessarily mispend their *substance* also, for which they are *equally accountable*; and as riches are also the ordinary means of procuring the sweets and enjoyments of life, they are, consequently, a continual source of temptation, as well to acquire them *unjustly*, as to expend them *improperly*. From hence, probably, arises the extreme danger of *riches* to the spiritual welfare of mankind! “ Verily I say unto
 “ you (said our Lōrd) that *a rich man*
 “ shall hardly enter into the kingdom
 “ of heaven. And again I say unto you,
 “ it is easier for a camel to go through
 “ the eye of a needle, then for *a rich*
 “ *man* to enter into the kingdom of
 “ God,” Matth. xix. 23, 24. “ Go
 “ to

“ to now, ye *rich men*,—weep and howl
 “ for your miseries that shall come upon
 “ you !” James v. 1.—“ Son, remem-
 “ ber that thou in thy life-time re-
 “ ceivedst thy *good things*, and likewise
 “ Lazarus *evil things* : but now he is
 “ comforted, and thou art tormented.”

Luke xvi. 25. It is, nevertheless, through
the additional faculty before-mentioned,
 which human nature acquired by the
 transgression of our first parents (viz. *the*
Knowledge of Good and Evil) that *Sin* is
 imputed to us, whether we be rich or
 poor.

Our *spiritual Enemy* envied the hap-
 piness of mankind in their original state ;
 and, therefore, artfully led them to the
 criminal usurpation of *forbidden Know-*
ledge, that they might, thereby, be ren-
 dered accountable to THE ETERNAL
 JUDGE for all their thoughts, words, and
 actions ; and, *through Knowledge*, be-

come

come guilty before God, and continually subject to *Sin* and *Death* ! For this *divine Knowledge* obliges us (howsoever we act) to *approve*, at least, of virtuous actions, and to *condemn* vice ; so that, when men transgress, it is, for the most part, *knowingly*, or *wilfully* : and as “ *the strength of Sin is the Law* (12),” so the *guilt* of every criminal action is *with justice* imputed to us, because we have *wilfully* offended against this *natural Light*, or *LAW* in our hearts, by which we ought to have known how “ *to refuse the evil, and chuse the good.*” Isa. vii. 15.

The Gentiles, without the knowledge of Scripture, nevertheless acknowledged this principle. “ *Law*” (according to Cicero) “ *is a supreme Reason* planted in

(12) “ *The sting of death is sin ; and the strength of sin is the Law.* But thanks be to God which giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv. 56, 57.

“ *nature,*

“ nature, which commands what *ought*
 “ *to be done*, and *prohibits the contrary* ;”
 and he affirms, that “ the same *Reason*,
 “ when it is established and perfected
 “ in the mind of man, is *Law*.”

“ *Lex*” (says he, in his first Book *de*
Legibus) “ *est Ratio summa, insita in Na-*
turâ, quæ jubet ea quæ facienda sunt,
 “ prohibetque contraria. Eadem *Ratio*,
 “ cum est in hominis mente confirmata
 “ et confecta, *Lex est*.” See Tom. 4. of
 his Works, p. 219. (13).

Here the enlightened Heathen writer
 plainly acknowledges the *Principle* as
natural to Mankind (—“ *Ratio summa,*
 “ *insita in Naturâ*”) and yet esteemed
 it, at the same time, a *divine Attribute*,
 by some means imparted from God
 (—“ *recta, et a numine Deorum tracta*
 “ *Ratio*”) though he might probably be

unacquainted with the occasion of its being engrafted in Human Nature. He mentions this Attribute again, in his second Book *de Natura Deorum*, where he speaks of Prudence, or the *choice of Good, and rejection of Evil*, “as a universal Law common to God and Man.”

“Sequitur ut *eadem* sit in his, quæ in genere humano, *ratio, eadem veritas utrobique fit, eademque Lex; quæ est recti præceptio, pravique depulsio. Ex quo intelligitur, prudentiam quoque, et mentem à Diis ad homines pervenisse,*” &c.

(Tom. 4. p. 157.) And in his first Book *de Officiis*, he more particularly defines the *Law of Nature* in Man, by describing the double bias of soul, viz. *Appetite and Reason*, and instead of laying down *Appetite, or the Pursuit of Happiness, as the Rule of Obedience* (which some very eminent and learned lawyers have done) he wisely reverses that rule, and thence

F

forms

forms an unexceptionable *Rule of Action*, viz. that Reason must rule, but Appetite obey. See his own words: “ Duplex
 “ est enim vis animorum, atque naturæ:
 “ una pars in appetitu posita est, quæ est
 “ ^{opul} Græcè, quæ hominem huc, et illuc
 “ rapit: altera in ratione quæ docet, et
 “ explanat, quid faciendum, fugiendumque
 “ fit. Ita fit, ut Ratio præsit, Appetitus
 “ vero obtemperet.” Tom. 4. p. 248.

He also clearly describes this natural instinct, “ *the Knowledge of Good and Evil*,” under the title of *Common Sense*, “ *Communis Intelligentia*,” and lays it down as the *Law, or Rule of Nature* (“ *Naturæ Norma*”) for distinguishing good *Laws* (14) from bad, *right* from *wrong*, and *honourable* from *base*, which

(14) What a profitable and convenient reduction might be made in the bulk and number of our *Statute Books*, (especially of the later volumes) upon a revival conducted strictly according to this excellent rule!

certainly

certainly is a much safer *Principle* to rely on than “ *Self-love*.”

“ Atqui nos Legem *bonam à mala*,
 “ nulla alia nisi *Naturæ Norma* dividere
 “ possumus. Nec solùm *jus et injuria*
 “ à natura dijudicatur, sed omnino omnia
 “ honesta, ac turpia. Nam et COM-
 “ MUNIS INTELLIGENTIA nobis notas
 “ res efficit, easque in animis nostris in-
 “ choavit, ut *honestà* in virtute ponantur,
 “ in vitiis *turpia*. Hæc autem in *Opi-*
 “ *nione* existimare, non in *Natura* posita,
 “ dementis est.” De Legibus, Lib. 1.

Tom. 4. p. 222. (15). And the Apostle Paul has also given a strong testimony concerning the power and influence of this instinct, or *first Principle* planted in *human Nature*.

He informs us, that some men, who had not the written Law of God, were,

(15) *Hamburg Edition 1618.*

nevertheless, capable of doing *by Nature* (or Instinct) the things contained in the Law—" For when the Gentiles, which
 " have not the Law, do *by Nature* the
 " things contained in the Law, these,
 " *having not the Law, are a Law unto*
 " *themselves* (16); which *shew* the work
 " of

(16) We find a remarkable instance of the "*Natural Dictates of Conscience*," in the behaviour of "*Tubourai Tamaide*," (a poor uninstructed inhabitant of the remote island of Otaheite) when he was unjustly charged with stealing a knife. The story is related in the account of Capt. Cook's voyage (Vol. 2. p. 101.) and the singularity of the circumstances leads the writer to the following remark: " Upon this occasion it may be observed" (says he) " that these people have a *Knowledge* of RIGHT " and WRONG from the mere dictates of *Natural Con-*
 " *science*; and voluntarily condemn themselves when they
 " do that to others, which they would condemn others
 " for doing to them. That Tubourai Tamaide felt the
 " force of *Moral Obligation* is certain; for the imputation
 " of an action which he considered as indifferent, would
 " not, when it appeared to be groundless, have moved
 " him with such excess of passion."—But to what shall we impute the lamentable *Change* of PRINCIPLE in the same person, who was afterwards (on another occasion) absolutely *convicted of theft*? May not the licentious example of the English (whose criminal indulgences among the poor Indian women, proved that they had no fixed
 regard

“ of the Law written in their hearts,
 “ their conscience also bearing witness”
 (or the conscience witnessing with them)
 “ and their thoughts the mean while”
 (or between themselves) “ accusing, or
 “ else excusing one another ;” &c. Ro-
 mans ii. 14, 15.

This necessarily implies a *natural Knowledge of Good and Evil*, so that this *divine faculty*, or instinct in the *Nature of Man*, seems plainly to be the grand *Principle*, whereby men, who have “ *not the Law, are a Law unto themselves.*” (Rom. ii. 14.) And this I apprehend to be, properly, “ *THE LAW OF NATURE*” in MAN, the Law written on our hearts, or the *Conscience*, which bears witness with us, as the Apostle declares

regard for that pure religion which they professed), have occasioned the corruption of the poor Heathen's morals, and natural Principles of Virtue? He was certainly become a worse man by his acquaintance with them!

in

in the following verse:—Our “ thoughts
 “ the mean while *accusing*, or else *ex-*
 “ *cusing us* ;”—for there are few men so
 bad, as not to have been, at some time
 or other, sensible of remorse, through
 the accusation above-mentioned of *their*
their thoughts, or *Conscience*. For what
 are these *thoughts* which *accuse* and *excuse*,
 but *Conscience* itself ; that is, the very
 same *Principle*, only differently expressed
 by the Apostle, for the sake of explana-
 tion ? And again, this *Conscience*, which
bears witness, is not a *different*, or *distinct*
Principle from “ *the Knowledge of Good*
 “ *and Evil*,” but only another name or
 mode of expressing *the same Principle* ;
 or if it be so defined by some writers, as
 to appear in any degree *different* or *distinct*
 from the latter, it cannot, at most, be
 otherwise esteemed than as a *different*
effect of that same *Divine Knowledge* :
 and the like may be said of *Sindereſis*
 (συνεισησις) as well as of “ *the Law of*
 “ *Reason* ;”

“*Reason* ;” both of which some authors have treated as *distinct Principles* from *Conscience*, notwithstanding that all these separate heads, *Sinderefis*, *Reason*, and *Conscience*, are necessarily resolved into one single principle or foundation, viz. “*the Knowledge of Good and Evil*,” to which the enquirer is naturally led, in attempting to define them ; for indeed this same identical *Principle* or *Power* is equally attributed to them all. “*Sin-*
derefis” (says the author of Doct. et Student) “*is a natural Power* of the
 “*soul, set in the highest part thereof,*
 “*moving and stirring it to Good, and ab-*
 “*horring Evil*” (17). What is *Sinderefis* therefore, when thus explained, but the
 natural

(17) See Doct. et Stud. English version, 1668 and 1746. Dialogue 1. Cap. 13 ; but in the Latin copy of 1604, it is in the 11th Chapter. “*Sinderefis est vis motiva seu potentia naturalis animæ rationalis, quæ semper est nata figi in superioribus partibus animæ movens et*
stimulans

natural Knowledge in Man to reject the Evil, and chuse the Good? REASON is also explained by this celebrated author to the same effect:—"After (or according to) the Doctors—Reason (says he) "is the power of the Soul that discerneth "between GOOD and EVIL, and between GOOD and BETTER, comparing the one with the other: the "which also sheweth virtues, loveth "GOOD, and sheweth VICES (18)."

In
"stimulans ad BONUM, et abhorrens MALUM," &c. Doct. et Stud. Cap. 11. And again: "*Sinderesis etiam "est Principium quo ad speculativa et quo ad operativa;"*" (and therefore a "*Principle of Action.*") *Exemplum de speculativis; ut omne totum est majus sua parte, quodlibet est, vel non est. Exemplum de operativis ut nullum MALUM est faciendum: BONUM est prosequendum, et similia. Et, ideo, Sinderesis dicitur à quibusdam Lex Rationis, quia principia Legis Rationis ministrat, quæ ei insunt à Natura, &c. Ibid. Cap. 11.*

(18) See Chap. 14. in the English versions of 1688 and 1746; but the 12th Chapter in the Latin original according to the Edition of 1604: *Ratio, secundum Doctores, est ipsa vis animæ rationalis quæ consulit et discernit inter*

In the beginning of the Chapter, he expresses himself, as if he supposed that Man was indued with this divine faculty of *Reason* before the fall, even at the time “when he was created (19);” a doctrine which, certainly, is erroneous.

That
inter BONUM et MALUM et MELIUS comparando unum ad alterum, quæ etiam virtutes eligit, et Deum diligit. Et dicitur non solum *Cognitiva*, sed etiam *Motiva* ;” (and therefore a “*Principle of Action*.”) “Cum autem judicat aliquid esse *bonum* vel *malum* et ibi sistit, sic dicitur *Cognitiva* : si vero ulterius procedat, indicando aliquid esse *bonum* ut fiat, vel *malum* ut evitetur, sic dicitur *Motiva*. Si vero adhuc amplius procedat et non solum indicat aliquid esse *bonum* ut fiat, sed etiam *id fieri appetit*, sic dicitur *liberum arbitrium*, nam *liberum arbitrium* apprehendit *rationem*, et *voluntatem*. &c. Cap. 12.

(19) Cap. 12. “*De Ratione. Quando primus Homo creatus est* percepit duplicem à Deo oculum. Exteriores scilicet et Interiores. Exteriores carnis quo visibilia cerneret. Et interiores *Rationis* quo invisibilia agnosceret atque divina: per illum carnis ut visibiles posset hostes aspicere, cognoscere, et vitare, per illum *Rationis*, ut spirituales hostes contra animam decertantes superare valeret,” &c. Thus Englished in the Editions of 1668 and 1746, Chap. 14. Of Reason. “*When the first Man Adam was created, he received of God a double eye, that is to say, an outward eye, whereby he might see visible things, and know his bodily ene-*

That our first parents received from God, when they were first created, a due proportion of *Reason* suited to their original condition, is not to be doubted; but there is no authority whatever to warrant the supposition of their being at first indued with that *Perfection of Reason*, that Attribute of a *Divine and Spiritual Nature*, which afterwards became *natural* to Man; though the worthy author apparently means this supreme degree of *Reason*, when he tells us, that Man, by the gift of Reason, is “*made like to the dignity of angels* (20), “discerning truth from falsehood, and “*Evil from Good*,” whereas it appears

“mies, and eschew them; and an inward eye, that is, “the eye of reason, whereby he might see his spiritual “enemies that fight against his soul, and beware of “them,” &c.

(20) “—per quam etiam *Angelicam imitatur dignitatem* “à falso discernendo verum, et à bono malum. Quam- “obrem valde à sua degenerat origine quoties *veritatem* “*discernere negligit*, atque *malum bono preponit*.” Ibid.

c. 12. Ibid. all words are from the same source.

very

very plainly from the Scriptures, that this Perfection of Reason was afterwards acquired by unlawfully eating the fruit of *the Tree of Knowledge*; for it is plain, that the desire of *acquiring Knowledge* was part of the temptation to transgress: (“*a tree to be desired to make one wise,*” said the deluded Woman) and it was not until they had both of them eaten the forbidden fruit, that God said, “*Behold, the Man is become AS ONE OF us, to know Good and Evil;*” (Gen. iii. 22.) thereby plainly alluding to the *Knowledge then newly acquired* by the forbidden fruit; and they were driven out of the garden, we are expressly told, to prevent a further *acquisition* to the Nature of Man, viz. “*lest he put forth his hand, and take (of) ALSO of the tree of Life, and eat and live for ever;*” and therefore it is certain, that Man was not enlightened by the Divine *Law of Reason* within himself, when he was *first* created;

created; or at least not with so great a share of it, as has since been justly attributed to Human Nature.

The third article which I have before mentioned, as a principle necessarily included in that divine Knowledge of *Good and Evil*, which our first parents unlawfully took upon themselves, is CONSCIENCE; and the ingenious author of Doctor and Student, before quoted, in describing the meaning of the word *Conscience*, has accordingly explained it exactly as if he had been defining the true purpose of the former *Principle*, the *Divine Knowledge of Good and Evil*. “So God” (says he) “has placed *Conscience* in the midst of the rational soul, as a light by which it should discern what it *ought to do*, or ought not to do (21).” This is exactly the

(21) “Sic Deus posuit *Conscientiam* in medio animæ rationalis, tanquam Lumen quo discernet quid facere, vel non facere debeat.” Doct. et Stud. c. 13.

purpose

purpose of "*the Knowledge of Good and Evil*," viz. that we should use it "as a light to discern what we *ought to do*, "or *ought not to do*;" or, in Scripture words, that we "may *know* to refuse the Evil, and choose the Good." Isa. vii. 15. and again in the 16th verse.

From what has been said, it must appear, that *Conscience*, *Reason*, and *Sindeferis*, though sometimes treated as *distinct Principles*, are nevertheless essentially founded on one *Great Principle*, viz. the *Divine Knowledge of Good and Evil*; and when our first parents, contrary to the commands of God, took *that Knowledge* upon themselves, the immediate effects of it were the most pungent workings of *Conscience*! They were *conscious* of their disobedience to God! *Conscious* of their shame and nakedness! *Conscious* that the Divine Justice must pursue them, so that they would have even hid them-

themselves, had it been possible, from the presence of their Almighty Creator! But how vain was the attempt to fly from God's universal presence (22), when they could not even separate themselves from the anxious warnings and forebodings *even of their own Consciences!* For *Conscience* maintained its new habitation in their throbbing breasts, attending them in their most secret retirement with a stinging remembrance of their disobedience and ingratitude! And as the wilful taking of *Conscience* upon themselves was the cause of all

(22) The universal presence of God is most elegantly described by the Psalmist: "Oh! whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, *even there* shall thy hand lead me, and thy right hand shall hold me. If I say, *surely the darkness shall cover me: even the night shall be light about me*" (that is, with respect to God's knowledge of my thoughts and actions): "*yea, the darkness hideth not from thee,*" &c. See the whole 139th Psalm. O Lord, thou hast searched me, and known me, &c.

their

their *misery*; so the effect of that *one fault* was the entailing *Sin* and *Death* on all their descendants (who by *the Laws of Nature* must, necessarily, partake of that *Nature* which their parents so unhappily assumed) for thus—"by *one Man*" "*Sin* entered into the world" (as we are informed by the great Apostle of the Gentiles) "and *Death* by *Sin*; and so "*Death* passed upon *all Men*" (is it) in or through whom "all have sinned." "For until *the Law*" (that is, even before *the written Law of Moses*) "*Sin*" "was in the world: *Also* (23) *Sin* is "not imputed when there is *no Law*." "*But* (24) *Death* reigned from *Adam*" "*to Moses*, even over them who had "not sinned after the similitude of

(23) *Also*, or *moreover* — The original word is *et*, which in this place, on account of the context, seems more intelligible if rendered *also*, than "*but*," which latter is the common version.

(24) *But* seems better to express the meaning of *AAA* in this place, than the common rendering *nevertheless*, which gives a different turn to the sense.

"Adam's

"Adam's transgression," &c. (Rom. v. 12. to 14.) Apparently meaning, that as "*Death*" (which was the effect and punishment of *imputed Sin*) "*reigned*" "from Adam to Moses," (that is, "*until the Law*," *αχρὶ νόμου*) so we ought to conclude, that some sort of *Law*, previous to that of Moses, preceded *Sin*, as *Sin* preceded *Death*, viz. ("*as Sin bath*" "*reigned unto Death*," see ver. 21.) for otherwise *Death* could not have *reigned* before the *written Law*; and consequently *the Law*, to be understood, by which "*Sin entered into the world*," and by which "*Death passed upon all*," and "*reigned from Adam to Moses*," was the *Law* of internal *Knowledge*, or *Conscience*, by which *all Men*, from the time of our first parents (Christ alone excepted) are convicted *Sinners*! For as the *Ways of Man* are not equal to his assumed *Knowledge*, he is thereby rendered guilty, and obnoxious to the eternal

Justice

Justice of God, “ in whose sight shall
 “ no man living be justified !” (Psal.
 cxliiii. 2.)

Hence a temporal DEATH, or depar-
 ture from this world, is not the only fruit
 of *Sin*, but there is also a “ *certain fearful*
 “ *looking for of judgment, and fiery in-*
 “ *ignation,*” &c. (Hebrews x. 27.),
 the *sense* of which is so deeply im-
 printed on the human *Conscience*, that
 even the most hardened offender is, at
 some time or other, affected with it;
 otherwise *Sin* could not be esteemed
 “ *the Sting of Death*”—For if the na-
 tural light of *Human Reason* would per-
 mit men to indulge themselves with a
 positive assurance, that *Death* is really
 the last period, or *final dissolution* of their
 existence, the *Consciousness of Sin* would
 not encrease the *Fear of Death*, and
 could not, therefore, with propriety be
 esteemed “ *the Sting of Death.*” *Death*

is, indeed, the King of Terrors; and Nature shrinks at its approach! But the anguish of the guilty and unbelieving soul springs from a deeper source than *Death!* viz. the dread of what must follow it! This is a further effect of *Reason* and *Human Knowledge*: for though a man refuses to be bound by the eternal Laws of *Reason*, yet *Reason* will inform him of his *guilt*, and *its deserts*, and vindicate her injured *Laws* by *dreadful expectation!* for the very Devils believe and tremble! (James ii. 19.)

Horrible gloom! when *Reason* sees no ground for hope!—Thus *Conscience*, though not obeyed, is *Conscience* still; and a time, we know, *will surely come*, when men shall “begin to say to the mountains, *fall on us*; and to the hills, *cover us* (25)! (Luke xxiii. 30.)

Death,
(25) See also Revelation vi. 15, 16. “And the Kings
“ of the Earth, and the great men, and the rich
“ men

Death, therefore, it is manifest, is not the *only* object of the sinner's fear, or men would never seek a *hiding-place* in what must be their *graves*, by wishing to *be buried* under the very mountains and hills, with the vain hope of secreting themselves from the wrath to come!

—And who is free from sin?—In the sight of God “*shall no man living be justified.*” (Psa. cxliii. 2.) And “*without shedding of BLOOD is no remission.*”

(Heb. ix. 22.) Wherefore it is manifest, that the BLOOD of every man is forfeited before God!—But the Almighty was graciously pleased to accept the BLOOD of animals (probably as an acknowledgment of that forfeiture, and as a

“men, and the chief captains, and the mighty men, and every bondman, and every freeman” (for all will be equal in that tremendous day) “hid themselves in the dens, and in the rocks of the mountains; and said, *Fall on us, and bide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?*”

type of a future and more effectual redemption) to atone for human guilt—

“ *For the life of the flesh*” (said God to Moses) “ *is in the BLOOD: and I have*
 “ *given it to you upon the altar, TO MAKE*
 “ *AN ATONEMENT for your souls:*” for
 “ *it is the BLOOD that maketh an ATONE-*
 “ *MENT for the SOUL.*” (Lev. xvii. 11.)

But as the *Necessity of Redemption* is thus obvious, so the *means of obtaining it* has been as clearly revealed: and therefore the same innate *Knowledge of Good and Evil*, which has rendered us obnoxious to God's *Eternal Justice* through disobedience, will lead us (if we use it as we ought) to repentance and amendment; and consequently to reconciliation and eternal happiness, through that more effectual propitiation and redemption, to which all mankind are invited by the Redeemer himself, who is “ *the WAY, and the Truth, and the Life:*” as “ *no man cometh unto*
 “ *the*

“ *the Father, but by him.* ” (John xiv. 6.)
 “ For if through *the offence of ONE* ” (our
 first parent Adam) “ *MANY* be dead,
 “ much more the grace of God, and the
 “ gift by grace, (*which is*) by *ONE Man*,
 “ *Jesus Christ*, hath abounded unto
 “ *MANY*. And not as (*it was*) by *one*
 “ that sinned (*so is*) the gift; for the
 “ judgment (*was*) by *one* to condemna-
 “ tion, but the free gift (*is*) of *many*
 “ offences unto justification,” &c. (See
 the contrast as carried on by the Apostle
 Paul, in the 5th chapter of his Epistle
 to the Romans.)

Men seldom fall indeed into any very
 gross *offence* against the *Eternal Law*, till
 they are *initiated*, as it were, by lesser
 crimes; and have gradually stifled the
 natural restraint of the *innate Knowledge*
 or *Conscience* before described; and then
 they are no longer worthy to be called
Men, being more properly *Brutes*; be-
 cause

cause *Conscience*, or the *Knowledge of Good and Evil*, which should distinguish the *Nature of Men* from *Brutes*, doth no longer influence their actions.

The state, indeed, of such unhappy men is worse than that of brutes; because there is still another capital distinction in their nature, which wicked men cannot cast off, as they do *Conscience*! they have a *living Soul*, which must, inevitably, be accountable for *all their actions*, as I have before remarked; and, therefore, when they prefer the temporal gratification of their passions (whether of *Pride*, *Love of unlimited Power*, *Avarice*, *Lust*, *Hatred*, or *Selfishness*) to the eternal welfare of their souls, they may be said to *sell themselves for nought*; because all unlawful passions are increased, instead of being satisfied, by indulgence; so that there is *no Bondage* to

so wretched as that of *Sin* (26); *no Slave* so truly miserable, as the man who is *a Slave to his Passions* (27). And, therefore, when we are endeavouring to trace out "*the Law of Nature, and Principles of Action in Men,*" it would be unreasonable to search for it *among Slaves* (I mean those that are *Slaves* to their passions) because such *MEN are not their own masters*, and consequently are not worthy the name of *MEN*. It would be neither just nor charitable to draw

(26) — "They allure through the lusts of the flesh, through much wantonness, those that were clean (or for a little) escaped from them who live in error. While they promise them *Liberty*, they themselves are the *Slaves* (or *Slaves*) of *Corruption*: for of whom a man is overcome, of the same is he brought in *Bondage*." 2 Pet. ii. 19, 20. See also the remainder of the same chapter for the lamentable consequences of that *wretched Bondage*, the *Service* of *Sin*!

(27) "Whosoever committeth *Sin*, is the *Servant* (or *Slave*) of *Sin*." (John viii. 34.) — "For the truth of this conclusion no further or better proof can be expected than our Saviour's authority." Dr. Jackson, *Book 10. Ch. 17.*

our

our conclusions concerning the *Nature of Man* from that depraved state of *Human Nature*, wherein the proper and *natural distinction of Manhood* (*the KNOWLEDGE of GOOD and EVIL*, which we *naturally* inherit from our first parents) has lost its influence !

No MAN, indeed, is *perfect* ; neither are ALL MEN *depraved* ; and though the *depraved* state of man may, perhaps, be *most general*, it, certainly, is not *universal* ; and therefore “ *the universal Principle of Action in Man* ” is not to be drawn from thence. But it will be still much more profitable for us to remember (when any *Rule of Obedience* is proposed as an *universal Principle of Action*) that it is not so much our business or interest to trace out what *REALLY IS* “ *the universal Principle of Action*,” as what it *OUGHT TO BE*. I have already produced the testimony of *the most*
learned

learned and able lawyer among the Heathens, that “ *the Knowledge of Good and Evil*” is an *universal Principle, natural* to mankind; and he so far esteems it as “ *a Rule of Obedience,*” that he lays it down as the foundation of *Law*. “ For Law (says he again in another place) is nothing else but *right and divinely inspired Reason, commanding what is best, and forbidding the contrary*” (27). But a modern, though very learned and respectable, law commentator, has referred us to a different Principle, as a “ *Rule of Obedience,*” which is very liable to be misunderstood: he informs us in page 41, vol. 1. that the Creator “ has graciously reduced the Rule of Obedience to this *one paternal Precept,*— “ *That Man should pursue his own Happiness.*” “ This,” (says he) “ is the

(27) “ *Est enim Lex nihil aliud, nisi RECTA et à numine Deorum tracta Ratio imperans honesta, prohibens contraria.*” (Oratio Philippica 11. Vol. 1. p. 487.)

I am “ foun-

“foundation of what we call Ethics,
 “or natural Law.” Yet, in justice to
 the worthy author, it must be allowed,
 that the Happiness, which he speaks of,
 is not *selfish, partial, or sensual Happiness*
 (for that would be a very improper sub-
 ject for a “*paternal Precept*”) but “*real*
 “*Happiness,*” and “*substantial Happi-*
 “*ness,*” as he further expresses himself
 in the same page; and no Happiness can
 be “*real,*” or “*substantial,*” which is
 not lasting; so that it is plain this emi-
 nent writer means that *lasting* and “*sub-*
 “*stantial Happiness*” alone, which arises
 from Obedience to the will of God: for
 the Knowledge of which he refers us, at
 the same time, to the Holy Scriptures.
 See the following page 42.

Yet even such “*substantial Happiness*”
 can only be called an *effect*, of which a
 conscientious Obedience to the will of
 God is *one of the causes*; but the *primary*
cause,

cause, or motive to that Obedience in good Men, is still different from both; and yet none of them can be the *proper foundation* of Ethics, or *natural Law*.

The learned author has himself assigned a more probable foundation in the preceding page, to which perhaps he might mean to refer by the pronominal adjective "*This*," in the sentence which immediately follows his "*one paternal Precept*," (viz. "*This is the foundation of what we call Ethics, or natural Law*") for he observes in p. 40. that, "CONSIDERING the Creator only as a Being of infinite *Power*, he was able unquestionably to have prescribed whatever Laws he pleased to his creature Man, however unjust or severe. But as he is also a Being of infinite *Wisdom*, he has laid down only such Laws as were founded in those relations of *Justice* that existed in the nature of things, antecedent to
" any

" any positive Precept."—THOSE RE-
 " LATIONS of JUSTICE," then, on
 which the *other Laws* are founded, are
 properly THE FOUNDATION. And
 " these" (the learned writer himself
 tells us in the following sentence) " are
 " *the eternal, immutable LAWS of GOOD*
 " *and EVIL*, to which the Creator him-
 " self, in all his dispensations, conforms;
 " and which he has enabled *Human*
 " *Reason* to discover, so far as they are
 " necessary for the conduct of human
 " actions." Thus THE FOUNDATION
 is clearly laid down, and there is no oc-
 casion to assign any other *Motive of Obe-*
dience to the several Laws on *this Foun-*
dation, than what is mentioned in the
 same sentence, viz. *Human Reason*, by
 which men are enabled to discover
 " these eternal and immutable Laws of
 " *Good and Evil.*" For *the Knowledge*
 of what is *Good*, or what is *Evil*, is
 surely a sufficient Motive for *choosing* the
 one, and *rejecting* the other; because
 Good,

Good, when known, is as truly amiable in itself, as *Evil* is detestable and frightful; so that the former most naturally engages our preference, without any other Motive than this *natural Knowledge* of their respective qualities.

Sinister Motives do, nevertheless, too frequently prevail, through the extreme frailty of *Human Nature*, which engages the greater part of mankind in the pursuit of temporal Interest, or partial and sensual Happiness!

So that, if the learned commentator had mentioned *Self-love*, as the *general*, instead of the "*universal Principle of Action*," I should not have thought myself obliged to have taken particular notice of that part of his work.

Several reasons may be assigned why it cannot be admitted as the "*universal Principle of Action*."

And,

And, first, Because the most worthy actions, as I have already observed, are frequently occasioned by a more generous motive than *Self-love*.

Secondly, Because *bad* men are sometimes prompted to *good* actions, through the influence of their own *natural Knowledge of Good and Evil*, when the occasion happens not to interfere with their particular views of private Interest, or their predominant Passions (28): for, if this was not the case, it is obvious
(con-

(28) A more remarkable instance of this perhaps was never known, than what my own grandfather experienced in his acquaintance with the *Lord Chancellor Jefferies*, who was, perhaps, the most abandoned time-server of those days (if we except his companion in iniquity, *General Kirk* (29). *Dr. Sharp* was as totally different and opposite

(29) "It would not have been possible" (says Rapin, speaking of Chancellor Jefferies and General Kirk) "for him" (King James the 1st.) "to have found in the kingdom two men more void of all Religion, of all Honour, and all Humanity. They were two tigers chased with blood, who had no pleasure but in carnage." Tom. i. p. 30.

(considering the great multitude of *selfish* men in comparison of the *just*) that society could not exist.

And, thirdly, Because *bad* actions, which most abound, manifestly tend, even in the opinion of the offenders themselves, to defeat the most essential purposes of *Self-love*; for the most hard-

opposite to the *Chancellor*, in every part of his character, as it was possible for any man to be; yet the *Chancellor* entertained a very particular regard and esteem for him. He treated the Doctor very roughly indeed, when he had received his Royal Master's orders to prosecute him for *preaching against Popery*; but in every other point, which did not interfere with his *time-serving principles* and *politics*, he was always ready to shew favour and kindness to Dr. Sharp, whenever he had an opportunity; and happy it was for him that he did so; for afterwards, in the time of his distress, when a *just retribution* of worldly trouble overtook him, (inasmuch that he was not only a prisoner, expecting in his turn a *severe execution of the Laws* for his *injustice and cruelty*, but also grievously afflicted with the stone, and other diseases, in consequence of his former intemperance,) Dr. Sharp was the only person who afforded him any comfort in his misery; for he regularly visited the unhappy man in his confinement, and used his best endeavours to alleviate his distress, and prepare him for another world by advice and exhortation.

ened

ened sinners are conscious, through their innate *Knowledge of Good and Evil*, that their unlawful temporary gratifications tend to deprive them of their “*real*” and “*substantial* happiness,” viz. *Eternal Salvation*; for if they had not this *Consciousness of Evil*, there could be no such thing as presumptuous sin.

Self-love, however, under proper restrictions, is certainly a main branch of *the Law of Nature*; and, though it cannot be admitted as the “*universal Principle of Action*,” is nevertheless an *universal Principle*; but it cannot be admitted as a “*Rule of Obedience*,” because there are many occasions when it ought to be superseded by more noble Motives to *Action*.

The *Knowledge of Good and Evil* is also an *universal Principle in Man*; though it is still much farther from being “*the*
“ *universal*

“*universal Principle of Action*” than
 “*Self-love* ;” and indeed my present at-
 tempt is not to prove *what is* the “*uni-
 versal Principle of Action*,” but only
 what *it ought to be*, as I before remarked ;
 being convinced, that “*the one paternal
 Precept*” laid down by the learned Law
 Commentator (though certainly with
 good intentions, and probably with good
 authority from other Law Writers) as
 the “*Rule of Obedience*,” (viz. “*that
 we should pursue our own Happiness*”)
 is very defective ; because the very *Rule*
 itself requires a multitude of other *Rules*
 to restrain it within due bounds, and
 curb the *Self-love* of individuals for the
 benefit of society.

Nothing is so liable to be misunder-
 stood as “*our own Happiness* ;” for when
Self alone is the object, *Self-love* can
 imply nothing but *Partiality* and *Self-
 preference* ; so that such “*a Rule of Obe-
 -ience*”

"dience" is liable to afford a handle of
 excuse for actions of mere *Self-gratifica-*
tion, to which the learned and worthy
 author (or, perhaps, rather the adopter)
 of the hypothesis would be entirely averse;
 a *Slaveholder*, for instance, might al-
 ledge, that he "*pursues his own Hap-*
pinefs," by extorting the unwilling
 service of other men, because he is
 thereby enabled to maintain himself and
 family, not only comfortably, but ele-
 gantly; and that the maintenance and
 support of the sugar islands, and conse-
 quently the happiness of his wealthy
 neighbours, depends upon the employ-
 ing of slaves; so that *social benefits* do
 also arise from it: and he will likewise
 alledge, that he is obliged by "*Self-*
love" to persist in the measure, be-
 cause he cannot maintain the same *Hap-*
pinefs and comfort by any other means;
 so that he does not act contrary to "*the*
Law of Nature, or the "*Rule of*
 "Obedi-

"Obedience," as laid down by the most eminent writers on the subject!

Thus the "*paternal Precept*" (as it is called) of pursuing our own *Happiness*, may lead men to form a false estimate of *necessity* (or what they may think themselves *obliged to undertake*, from their particular situation in life) and will afford them the like excuse for any other vice, on which a man's temporal subsistence depends.

It is therefore an *oblique Rule*, which insensibly declines into mere *Self-gratification*, or private Interest, which is the bane of Equity and Justice; so that *Self-love* can no otherwise be admitted as a *Rule*, than for the purpose of measuring the due proportion of *that Love which we owe to the rest of Mankind*, agreeable to a real "*paternal Precept*" that will

never deceive us ; “ *Thou shalt love thy
“ Neighbour as thyself.*” Lev. xix. 18.

This excellent maxim of the *Old Law* is strongly enforced and recommended in the *New Testament*, which shall hereafter be shewn : nay, the very *Heathens*, it seems, were not entirely ignorant of this *Divine Precept* ; for the favourite maxim of the Emperor *Alexander Severus* was much to the same effect, according to the report of *Lampridius*, quoted by the learned *Joseph Mede*, Book 3. p. 550. viz. “ *Quod tibi fieri non vis, alteri ne feceris.*” “ Do
“ not to another, what you would
“ not have done to yourself.” Neither has the doctrine been overlooked by the writers on *the Law of Nature*. *Hobbes* very judiciously refers us to *this Rule of Obedience*, “ for the easy
“ knowledge of what *the Law of Nature*
“ dictates.”

“dictates.” “*When a Man doubts*”
 (says he) “*whether what he is going to*
 “*do to another be agreeable to the LAW*
 “OF NATURE, let him suppose himself
 in the others room.” “For by this
 “means” (continues he) “when Self-
 “love and the other passions, which
 “weighed down one scale, are taken
 “thence, and put into the contrary
 “scale, it is easy to guess which way
 “the balance will turn” And Baron
 Puffendorf (30) remarks thereupon, that
 —“this is no other than the great rule
 “prescribed by our Saviour himself, of
 “doing to Men as we would be done by.”

The learned Baron, nevertheless, re-
 marks in the following paragraph—
 “that this Precept cannot be esteemed
 “a fundamental Axiom of the Law of
 “Nature; since it is only a corollary of

(30) Law of Nature and Nations, as translated by
 Basil Kennet. Oxford 1710. p. 109.

“that

"that Law, which obliges us to hold
 "all Men equal with ourselves; and
 "therefore may be demonstrated *a pri-*
 "*ori*." But howsoever it may be capable
 of being demonstrated, yet this is no
 just objection to Hobbes's excellent rule
 for knowing,—"what the Law of Na-
 "ture dictates;" especially as the learn-
 ed objector seems, afterwards, to have
 sought in vain for a more "fundamental
 "Axiom of the Law of Nature!" for I
 cannot find, that any thing, he has
 afterwards proposed, is at all worthy to
 be compared with it, either as "a
 "Foundation, or a "Rule of Obedience."

Nevertheless, in justice to the learned
 Baron, I must observe, that he has well
 defended this general Rule against the
 objection of Dr. Sharrock.

"Dr. Sharrock is of opinion—(says
 he) "that this rule is not universal,
 "because

that "

"because, if so, a judge must needs
 "absolve the criminals left to his sen-
 "tence; inasmuch as he would certainly
 "spare his own life, were he in their
 "place: I must needs give a poor peti-
 "tioner what sum soever he desires;
 "because I should wish to be thus dealt
 "with, if I was in his condition: or
 "I must clean my servants shoes; be-
 "cause I require him to clean mine."

"But the rule" (says the learned
 Baron) "will still remain unshaken, if
 "we observe, that *not ONE Scale only,*
 "*but BOTH are to be considered;* or that
 "I am not only to weigh and examine
 "what is agreeable to me, but likewise
 "what obligation or necessity lies on
 "the other person, and what I can de-
 "mand of him, without injuring either
 "of our duties." Book 2. Chap. 3.

p. 109. *Neither*

Neither does the Baron's own objection, which immediately follows, in the least affect the propriety of *Hobbes's* rule "for the easy Knowledge of what the Law of Nature dictates:" for though the nature of a *Rule*, or *Principle of Doctrine* (differing from *active Principles*) be such as to induce the necessity of supposing a *prior Principle*, or *Instinct* in man, whereby he may be enabled to suggest, adopt, approve, or obey this or any other *Rule* (which seems to be the reason of the Baron's refusing to acknowledge this excellent rule, as "a fundamental Axiom of the Law of Nature") yet the learned Baron himself has multiplied the difficulty, by assigning still another *Rule*, or mere *Principle of Doctrine* (viz. the holding all Men equal with ourselves) as the foundation of this *Rule*, instead of a *real first Cause*, such as the *immediate Inspiration of God*; the *Revelation of his Will in the Scriptures*;

OR

on the *natural* and *divine* *Instinct* of
 KNOWING GOOD and EVIL. For who-
 ther the *Precept* is inculcated and made
 known to Man by *Divine Revelation*,
 immediate, or scriptural, or merely by
 the *natural Instinct* in Man, of knowing
 Good and Evil, it may nevertheless be
 justly esteemed “ a *fundamental Axiom*
 “ of the *Law of Nature*.”

The Jews and Christians, indeed, are
 taught the value and importance of this
Precept by the Holy Scriptures, yet this
 is not the only means of its being
 known and received among men as “ a
 “ *Rule of Obedience* ; ” — for, besides the
 example which I have already given
 concerning the Emperor Alexander Se-
 verus, it appears that the Gentiles, in
 every part of the world, have demon-
 strated a sense of this *Precept*, without
 the assistance of Scripture; not only the
 ancient Greeks and Romans, but the

remote inhabitants of China and America, of which a few examples are here subjoined from the additional notes of the translator of Puffendorf, p. 109. viz. "Aristotle" (in Diogenes Laertius, Lib. 3. Segm. 21.) being asked how we ought to behave ourselves towards our friends, answered, *as we wish they would behave themselves towards us.*" Lib. 2. tom. 2. "*Quod quis juris in alterum,*" &c. Seneca de Ira, Lib. 3. c. 12. "*Let us suppose ourselves in the same circumstances as the person with whom we are angry: That which now puts us in a passion is only the wrong opinion and estimate of ourselves: We are unwilling to suffer what we are willing to do.*" 'Tis a saying of Confucius (in Marcianus's Hist. Sin. Lib. 4. c. 25.) "*Never do to another what you are unwilling to suffer from him.*" The same Precept was made use of by Ymao Manco Capac, the founder of

" the

of the *Peruvian* empire, in order to the
 "reducing his subjects to a life of
 "civility," *De la Vega*, *Lib. 2. c. 21.*
 Thus it appears, that not only the
Heathen nations of Europe, but also the
 distant uninformed inhabitants of *Gibin*
 and *America*, were endued, by their
 innate *Knowledge of Good and Evil*, with
 general ideas of that most excellent
 Precept which *CHRIST* himself has de-
 clared to be the *true Christian Rule of*
Action and which, therefore, may
 justly be esteemed, "a *fundamental Axiom*
 "of the *Law of Nature*," viz. — "All
 "things whatsoever ye would that men
 "should do to you, do ye even so to
 "them: as for this in the *Law* and the
 "Propheets," *Matt. vii. 12.* See also
Luke vi. 31. The meaning and appar-
 ent intention of this *GOLDEN RULE* is
 exactly the same, in effect, as (the other
 great commandment of the Law, "*Thou*
 "LOVE" L 2 "shalt

"Thou shalt love thy neighbour as thyself;" so
 that all persons, who carefully examine
 these and other parallel texts, must neces-
 sarily be convinced, that the command to
love our neighbour as ourselves is the **ONE**
SUPERNATURAL PRECEPT, or rather, I
 should say, the **ONLY SUPERNATURAL**
PRECEPT to which the Creator has
graciously reduced the Rule of Obedience;
 since by the highest authority we are
 assured, that the equitable rule of "*doing*
to others, as we would that men should
do unto us;" or, in short, to love our
neighbour as ourselves, **IS THE LAW**
AND THE PROPHETS; which im-
 plies as much as if our Lord had said,
 This is the Spirit, or **FIRST PRIN-**
CIPLE OF LAW, and contains *the Sum*
and Essence of all other Laws! The testi-
 mony of the Apostle Paul is nearly to
 the same effect—"**For ALL THE LAW**"
 (says he) "**is fulfilled in ONE WORD,**
even in this, THOU SHALT LOVE THY
Neigh-"

"NEIGHBOUR AS THYSELF." (Gal. v.
 14.) Which might well be paraphrased
 as follows: "ALL THE LAW IS FUL-
 " FILLED IN ONE WORD;"—for "*the*
 "*Creator*"—"has graciously reduced the
 "*Rule of Obedience to this one paternal*
 "*Precept*" (not,—"*that Man should*
 "*purſue his own Happineſs;*"—but)—
 "EVEN IN THIS, THOU SHALT LOVE
 " THY NEIGHBOUR AS THYSELF;" ſo
 that no other "*paternal Precept*" can
 poſſibly be received as a *general Rule of*
Obedience for all occasions except this
 alone; which muſt, therefore, be acknow-
 ledged as *the fundamental Rule*, both of
Natural and Revealed Law. Concerning
 this Golden Rule of Action, I have
 wrote a ſeparate Tract under the title of
the Law of Liberty, or Royal Law, to
 which I muſt beg leave to refer my readers
 for further remarks on that head.

Having

Having now proved, I hope, that this
 "FUNDAMENTAL AXIOM OF THE
 "LAW OF NATURE" ought to be "THE
 "UNIVERSAL PRINCIPLE OF ACTION
 "IN MAN," I can more safely resume
 my discourse concerning "Principles
 "of Action" in general. It has already
 been shewn, that "the Knowledge of
 "Good and Evil" is "an universal
 "Principle" in Man, as well as *Self-love*.
 But I must now remark, that the former
 has the following essential difference
 from *Self-love* as an universal Principle,
 viz. that it is never superseded, like the
 latter, by any just Motive of DUTY
 (though it is often violated in breach of
 DUTY through human Frailty); for all
 just Motives of DUTY are perfectly con-
 sistent with it, and influence the heart
 under its direction and guidance, and
 even the most noble Motive to Action
 (independent of *Inspiration*, or immediate
Revelation) is so far from superseding
 the

the natural "*Knowledge of Good and Evil*," that it may, more properly, be esteemed an exertion of it: for instance, by a due exertion of "*the Knowledge of Good and Evil*," we promote the very first Principle of *all Duty*, as it is the first great commandment, viz. *The Love of God*; for if we have "*Knowledge to chuse the Good, and reject the Evil*," the same Knowledge must incline us to prefer the *Author of all Good* (when revealed to us) and his *Commandments* before every other consideration; for so Abraham's Obedience in attempting to sacrifice his son, was rendered acceptable to God: he knew his Maker and supreme Lord by *unquestionable Revelation*; and, therefore, justly concluded, through his *natural Knowledge of Good and Evil*, that the Command of God ought to supersede all *natural Affection*, and *Self-love*; so that this was an *Effect of Reason*, which seemed

seemed to counteract even the *Principles of Reason itself*, by dissolving all the ties of *Nature* ! But the Patriarch thereby gave an ample proof of a sincere Faith, and of an unfeigned Love to his Creator.

By *what Principle of Action* also was Moses induced (though the meekest of *Men*) to remonstrate to his Creator, when the Divine Indignation was declared against the Ingratitude and Wickedness of the children of Israel, in worshipping the molten calf during the time that Moses continued in the mount to receive the Law ? God said to Moses—" *I have*
 " *seen this people, and behold, it is a stiff-*
 " *necked people: now therefore LET ME*
 " *ALONE, (לֵּי הַנִּחָה LET ME REST,*
 that is, from your intercessions) "*that my*
 " *wrath may wax hot against them, and that*
 " *I may CONSUME THEM: and I will make*
 " *of THEE a great nation.*" *Exod. xxxii.*
 9, 10. Now, if "*Self-love*" had been
 " *the*

nour of God in the misinformed opinion of the Egyptians and other Heathen. For he *"besought the Lord his God,"* (though God had previously forbid him, saying, *"LET ME ALONE"*) *"and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of EGYPT, with great power, and with a mighty hand? Wherefore should the EGYPTIANS speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath"* (said Moses to the ALMIGHTY) *"and repent of this evil against thy people."* And he also claimed the promise by which God had absolutely bound himself to the Patriarchs—*"To whom (said Moses) thou swearest by thine OWNSELF, and saidst unto them, I will multiply your seed,"* &c. And the text immediately informs

us, that *the LORD repented of the evil which he thought to do unto his people.*" (Exod. xxxii. 7. to 14.) Thus God was pleased to manifest his regard and consideration even for *Human Judgment!*—even for the opinion of a *mere Man*, when founded on *Reason*, and other *just Principles*, such as mankind are capable of exerting! And shall earthly monarchs, then, presume to despise any reasonable remonstrance of their fellow men—of their equals in every other respect, except that of a delegated office, when it is apparent that even the SUPREME LORD, and MAKER OF ALL THINGS, has condescended to hear and graciously receive a remonstrance from his Creature Man! Nay, and that repeatedly on various occasions! The like remonstrance was also made by Moses, when God declared his anger against Israel, for murmuring at the report given of the promised land; and

for proposing to return into Egypt; and also for attempting to stone *Joshua* and *Caleb*, who had endeavoured to appease, and convince them of their error. See the 14th Chapter of *Numb.* ver. 7. “ *And* “ *the LORD said unto Moses, how long will* “ *this people provoke me? and how long* “ *will it be ere they believe me, for all the* “ *signs which I have shewed among them?* “ *I will smite them with the pestilence,* “ *and dismember them, and will MAKE OF* “ *THEE*” (said God to Moses) “ *a great-* “ *er nation, and mightier than they.*”

But the noble Principles (far superior to *Self-love*) by which that Great Minister of State generally regulated his conduct, once more prevented his acceptance of the glorious promise, even though tendered by his Maker! His sincere regard for *the Glory of God*, agreeable to the first great Commandment, made him jealous that the *Heathen nations* should falsely

falsely conceive, that the LORD JEHOVAH was not able to bring his people (the Israelites) into the land which he "sware unto them;" so that his *Zeal for the Glory of God* was, manifestly, the principal *Motive* of his answer on that occasion (31). And though a *natural Affection* (or brotherly Love) for his country-

(31) "And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them :) And they will tell it to the inhabitants of this land; (*for*) they have heard that thou, LORD, (*art*) among this people; that thou, LORD, (*art*) seen face to face; and (*that*) thy cloud standeth over them, and (*that*) thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night. Now (*if*) thou shalt kill (*all*) this people as one man, then the nations which have heard the fame of thee, will speak, saying; Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, The LORD is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing (*the guilty,*) visiting the iniquity of the fathers upon the children, unto the third and fourth (*generation.*) Pardon, I beseech thee, the iniquity

countrymen might, probably, be also included as an *additional Motive* to his intercession (worthy our imitation) yet his "*own Self-love*" was, manifestly, quite out of the question; since he might have attained for himself the highest pitch of worldly glory, without forfeiting his *real* or eternal Happiness by such an acquisition; for as the offer was made by "*the God of the Spirits of all Flesh,*" the acceptance of it could not have been imputed to him as sinful; though the contrary behaviour was apparently more agreeable to the will of the Almighty, who was pleased to signify his approbation of Moses's *remembrance and intercession*, by declaring to him—"I have pardoned according to thy word." Numb. xiv. 11. to 20.

"quity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now. And the Lord said, I have pardoned according to thy word." Numb. xiv. 13.

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Also upon the rebellion of Korah, related in the 16th chapter of Numbers, when God spoke to *Moses* and *Aaron*, saying,—“*Separate yourselves from among this congregation, THAT I MAY CONSUME THEM IN A MOMENT.*” Yet these two great leaders of Israel were so little actuated by that imaginary “*universal Principle of Action*” SELF-LOVE, that they were entirely regardless of their own danger, notwithstanding the divine warning, and seemed to have no other care, but that of endeavouring to save their brethren from God’s wrath; for it does not appear, that they retreated, or separated themselves “*from among the congregation,*” as they were expressly directed, but only “*fell upon their faces,*” and exerted the powers of *Human Reason* in the following short remonstrance to their Maker—“*O GOD, THE GOD of the Spirits of all Flesh, shall ONE MAN SIN, and wilt thou be wroth with ALL*”

“ THE

"THE CONGREGATION?" Numb. xvi.
20—22.

The *like Remonstrance*, founded in
sound *Reason* and *natural Equity*, had
once before been made even to the Al-
mighty himself, by his *faithful Servant*
ABRAHAM, when God condescended to
reveal to him the awful decree of *Divine*
Vengeance against the populous cities of
the plains of Sodom.

—“*Wilt thou also destroy the Righteous*
“*with the Wicked?*” (said Abraham (32)
“—*shall not the LORD of all the earth*
“*DO RIGHT?*”

(32) “And Abraham drew near, and said, *Wilt thou*
“*also destroy the righteous with the wicked?* Peradven-
“*ture there be fifty righteous within the city, wilt thou*
“*also destroy, and not spare the place for the fifty right-*
“*eous that are therein?* That be far from thee to do
“*after this manner; to slay the righteous with the*
“*wicked, and that the righteous should be as the*
“*wicked, that be far from thee: shall not the Judge of*
“*all the earth do right?*” Gen. xviii. 23—25.

Thus

Thus a due exertion of *right Reason* demonstrated the *Dignity of Human Nature*, and the examples, just mentioned, sufficiently prove, that **THE ALMIGHTY** requires his *Creature Man* to *judge of Right and Wrong*, and to form and declare a sound *Judgment* upon the eternal Principles of *Justice and Righteousness*, agreeable to that *Divine Knowledge* with which the *Human Mind* is most certainly endowed.

Though *Abraham* and his descendants, *Moses* and *Aaron*, knew that they could not exist, even a single moment, without the immediate protection of *Divine Providence*, yet they thought it their duty to *remonstrate* even to their **CREATOR** on the eternal Principles of *Justice and Judgment*.

THE ALMIGHTY SEARCHER OF HEARTS knew beforehand what they

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would

would say, and the propriety of their future answers; and, therefore, undoubtedly afforded them these extraordinary opportunities of proving to all mankind their *Knowledge of Good and Evil*, as well as their *Faith* and entire dependence on the eternal “*Justice and Judgment*” of the *Divine BEING*, that these clear examples of the *Knowledge and Dignity of Human Nature*, as also of the regard and consideration which even the great Author of *that Nature* was graciously pleased to manifest, on those occasions, towards the mental Faculties of his Creature *Man*, might be recorded to the end of time!

Concerning the Spirit of “*Justice and Judgment*” with which *Abraham* was endowed, God previously declared — “*I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord*”

“*To do JUSTICE and JUDGMENT,*” &c.
 (Gen. xviii. 19.) So that *Abraham’s*
Remonstrance, wherein he appealed to
 “*the JUSTICE and JUDGMENT*” of
 GOD; was apparently agreeable to the
 foreknowledge and expectation of the
 Almighty, as well as the other Remon-
 strance of Abraham’s descendants, *Moses*
 and *Aaron*. For these extraordinary ex-
 ertions of *Human Reason*, in appealing
 to the *Divine Justice*, were so far from
 being offensive even to THE SUPREME
 AND ETERNAL SOVEREIGN OF THE
 UNIVERSE; that, on the contrary, he
 clearly manifested his *approbation* by the
 gracious manner in which he accepted
 and answered these *human petitions* ! He
 condescended to satisfy the *righteous and*
just Spirit of ABRAHAM, by an assu-
 rance, that even “*if ten righteous per-*
sons” only could be found amongst the
 wicked nations in the plains of *Sodom*—
 “*I will not destroy it*” (said he) “*for*
 “*the*

“*the tens sake*” (33). And to the Remonstrance of *Moses and Aaron* (the descendants of the *just ABRAHAM*) the like favourable attention was paid by “*the God of the Spirits of all Flesh* :”—for as their petition was offered up in behalf of *the whole Congregation* (viz. that they might not suffer for the fault of one or a few persons) God condescended to spare *the Congregation*, though they had *justly* incurred the forfeiture of life by joining (34) the haughty and factious princes of Israel in open rebellion to the Divine Ordinances, contrary to the

(33) Gen. xviii. 32. But alas, by the fatal catastrophe of all the nations in the plains of Sodom soon afterwards, and by the very small number of individuals that were found worthy of the divine warning to escape the *national punishment*, it is apparent that there were not even *five righteous persons* to be found in *five* royal cities! (Gen. xiv. 2.) Horrible depravity!

(34) The text informs us, that “*KORAH gathered ALL THE CONGREGATION against them*” (Moses and Aaron) “*unto the door of the tabernacle of the congregation*,” whereby the guilt of the *congregation* is manifest. Numb. xvi. 19.

clearest

clearest evidence of all their senses ! For
 Moses, on offering up this short petition,
 was immediately directed to separate the
 Congregation from the more notorious
 offenders—" *Speak unto the Congregation,*
 " *saying,—Get ye up from about the taber-*
 " *nacle of KORAH, DATHAN, and ABI-*
 " *RAM.—And MOSES rose up, and went*
 " *unto DATHAN and ABIRAM; and the*
 " *Elders of Israel followed him. And he*
 " *spake unto the Congregation, saying,*
 " *Depart, I pray you, from the tents of*
 " *these wicked men, and touch nothing of*
 " *theirs, lest ye be consumed in all their*
 " *sins.*"—And accordingly all persons,
 that had grace sufficient to repent of
 their connections with these wicked men,
 —" *Got up from the tabernacle of Ko-*
 " *rah, Dathan, and Abiram, on every*
 " *side."* And immediately afterwards
 God was pleased to justify Moses, and to
 demonstrate the truth of his Divine Mis-
 sion, by a tremendous and unusual exam-
 ple

ple of *Vengeance* (35) upon the hardened offenders and their families! (Numb. xvi. 1. to 40.) And this being done in the presence of *the whole Congregation*, (then a populous nation) the evidence of it (which is handed down to us by their descendants, *the Jews*, and has also been confirmed, from time to time, by other instances of Divine *Vengeance* upon the *same nation*) was thereby rendered incontestable!

Nevertheless, the very next day, “all
 “ *the Congregation of the children of Israel*
 “ *murmured against Moses, and against*
 “ *Aaron, saying, Ye have killed the people*
 “ *of the Lord.*”—This further rebellion
 having once more provoked the Divine
 Justice, the cloud covered the tabernacle,
 and the glory of the Lord appeared!
 And Moses and Aaron were once more

(35) —“the ground clave asunder that (*was*) under
 “ them: and the earth opened her mouth, and swallowed
 “ them up, and their houses,” &c.

com-

commanded to separate themselves from the Congregation, that a *National Vengeance* might take place!—"Get you up *from this Congregation*" (said the Almighty) "that I may CONSUME THEM AS IN A MOMENT." Nevertheless, these two worthy Ministers of God discovered no sense of fear *for themselves*, whilst the *national* danger demanded their endeavours in behalf of *their brethren*; and therefore, instead of separating themselves, as they had been *once more* commanded, they, *once more*, "FELL UPON THEIR FACES," to implore the Divine mercy and forgiveness of the *national* iniquity; so that *Self-love* was manifestly superseded by *Patriotism* and *brotherly Affection*! And as the plague was already begun among the people, the mediation of these two men was so far favoured by *the God of Israel*, that Moses was inspired with wisdom and presence of mind to instruct his Brother *Aaron* how to "make an atonement for the
 "people"

"people" by the burning of incense—
And accordingly Aaron "*stood between*
"*the dead and the living; and the plague*
"*was staid.*" Numb. xvi. 41—48.

These are unquestionable examples to
demonstrate, that "*Self-love*" is not
"*the universal Principle of Action.*"

Upon a former intercession also of
Moses in behalf of his ungrateful coun-
trymen, he permitted his *natural Affec-*
tion for them, to carry him (seemingly)
far beyond the bounds of *Reason* and
Moderation, in his expressions to the
Almighty (36); even so far as to wish,
that he himself might be *blotted out of*

(36) "And Moses returned unto the LORD, and said,
"Oh, this people have sinned a great sin, and have
"made them gods of gold. Yet now, if thou wilt, for-
"give their sin: and if not, *blot me, I pray thee, out*
"*of thy book,* which thou hast written. And the Lord
"said unto Moses, Whosoever hath sinned against me,
"him will I *blot out of my book.*" (Exod. xxxii.

31—33)

God's

God's Book (36), if the sin of the people was not forgiven! So that *Self-love* is by no means "*the universal Principle of Action.*"

The affectionate Apostle Paul seemed also equally anxious for the eternal welfare and prosperity of *the same great Nation*; and he expressed the like unbounded Love towards them, by one of the strongest *hyperbolical* expressions (as Mr. *Burkitt* calls it) that he could possibly have chosen for that purpose.—“ I could “ wish” (says he) “ that myself were “ accursed from Christ for my brethren “ my kinsmen according to the flesh.” (Rom. ix. 3.) And though the Apostle, by the words—*ἀναθεμα εἶμι ἐν Χριστῷ*, might perhaps mean to refer only to

(36) Meaning (probably) an exclusion from *the temporal blessings* promised in God's covenant; or perhaps the *loss of life*, both of which came upon him afterwards for his unguarded expressions on another occasion. Compare Numb. xx. 12. with Numb. xxvii. 12—14. Deut. iv. 37. and Psalm cvi. 32.

that *anathema* of *temporal misery* and destruction denounced by Christ himself, against Jerusalem, and the unbelieving Jewish nation, for their open rejection of the Gospel (37); yet it is manifest, that

(37) "Behold your house" (said Christ) "is left unto you desolate," Matt. xxiii. 38. Luke xiii. 35. And again—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand,)" said our Lord; "Then let them which be in Judea, flee unto the mountains," &c. "And woe unto them that are with child, and to them that give suck in those days!" &c. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Matt. xxiv. 15—21. Under this severe ANATHEMA of national Misery, the unconverted part of the Jewish people might with propriety be accounted *αναθεμα ατο το Χριστου*, *accursed from the Messiah*, being then separated, or excommunicated, as it were, from the immediate protection of the eternal "KING of ISRAEL," and by him publicly given up to *temporal Vengeance*; the *Sufferings and Misery* of which (and not the *Reprobation* which occasioned them) the patriotic Apostle would willingly have endured, if it were possible, in his own Person (for no otherwise could he wish to be separated from Christ, but in *Sufferings*; for the Love of Christ was unalienable:—See preceding Chapter, ver. 35 to 39.) if he could thereby have removed from his Nation this dreadful ANATHEMA of Christ's temporal Vengeance, which,

that the affectionate and truly patriotic Apostle would have been ready to suffer every kind of *temporal misery*, and even to *lay down his Life* for the *refractory Nation*, if he could thereby have averted the approaching vengeance from his countrymen, and restored them to Grace and the promised Privileges of the Gospel, to which they had been the first invited of all other nations! And therefore we cannot surely conceive, that "*the Principle of Action*," or *Motive* to such a declaration, was *Self-love*.

which, at the time the Apostle wrote, was dreadfully impending! But whether this conjecture of mine be right or not, and whether the *Anathema* mentioned by the Apostle is to be understood as *temporal*, as *eternal*, or *both*; yet the same limitation with respect to the *Love of Christ* must necessarily be understood, viz. that "*the Apostle wished he might perish*" (whether in this world or the next) "*not as an Enemy of Christ, but as a Saviour of his Brethren*," (agreeable to the remark of the learned Chrysostom) and as CHRIST himself also was "*MADE A CURSE FOR US*." (Gal. iii. 13.) See this point clearly stated by the Rev. Dr. John Sharp, in his "*Symphonia Prophetarum et Apostolorum*." Printed at Geneva in 1625.

The disinterested Principles of this Apostle are evident also from some other expressions, and especially from that in his Epistle to the Romans, (v. 7.) viz, “—peradventure *for a good Man*” (says he) “some would even *dare to die* ;” which idea totally excludes the Principle of *Self-love*. But though the Apostle’s *Expressions* sufficiently prove that *Self-love* was not his Principle of Action, yet the same was more effectually demonstrated by his *Life and Practice* !

And again, When we read of JONATHAN’S inviolable *Friendship* towards DAVID, can we conceive, that he was actuated by *Self-love* ? We cannot mention that *Principle* without injustice to the generous character of that truly noble Prince, unless we speak of it comparatively, to shew, that his *Friendship* and *brotherly Love* was equal to it ; for the Scripture repeatedly informs us, that he loved DAVID “as his own Soul.”

It

It was not *an unreasonable Friendship*; he was well convinced of the *Merit and Virtue* of DAVID; for on these he founded his *Love*; and he had too much *Virtue* himself to violate a *reasonable Friendship*, even though his own *private Interest* and *very Inheritance* was at stake!

These points were most earnestly pressed upon him with all the authority that an anxious worldly-minded father could possibly assume, and yet without effect—"As long as the Son of Jesse liveth upon the ground" (said Saul to Jonathan) "thou shalt not be established, nor thy kingdom; wherefore now send and fetch him unto me, for he shall surely die." Now, if Self-love had been the Principle of Action with JONATHAN, he could not have greater temptation! But he knew how "to refuse THE EVIL, and CHUSE THE GOOD," and would not, therefore, submit (like modern statesmen) to the wretched policy of
doing

doing "*Evil that Good might come!*"—*Honour and Justice* were his "*Principles of Action*;" and he was willing to *risque*, not only his worldly dignity and state, but his life also, rather than injure and forsake an innocent man! "*Wherefore shall he be slain?*" (said he) "*What harm hath he done?*"—And when he found that his father persisted in his base resolution, he was filled with honest indignation; and, as the text informs, "*rose from the table IN FIERCE ANGER*"—not on account of his father's injurious behaviour to *himself*, in attempting to kill him with a javelin, but because "*he was grieved FOR DAVID*" (says the text) and that "*his father had done him shame.*" See 1 Sam. xx. 31. to 34.

And again—Was *David*, King of *Israel*, actuated by *Self-love*, when he tendered *his own Life*, to save *the Lives of his Subjects*, praying God to "*Let his*
"*band*

“ *hand be against him, and against his father’s house,*” instead of the nation in general ?

Surely his Principles of Action were very different from *Self-love*, or from that imaginary PATERNAL PRECEPT of “ *seeking his own Happiness !*”

His *Conscience* probably informed him, that he was guilty before God in having *numbered* the Israelites, to satisfy some vain or presumptuous curiosity concerning *the Strength of the Nation*, at a time when his whole confidence and hope of success against his enemies ought to have been placed in God *alone* ; and he would perhaps then recollect, that the same *sinful Presumption within himself*, which had *occasioned* the undertaking, had also *occasioned* (38) the neglect of that tribute

OR
(38) This example proves that **KINGS and PRINCES** are indispensably bound to exercise themselves daily and constantly in the study of the Holy Scriptures (agreeable

to

or offering to God, which, in the Law, is expressly enjoined to be given as a ransom *for the Soul* of every individual of that nation, whenever they *should be numbered*, viz. half a shekel for every one :
 “ *When thou takest the sum of the children*
 “ *of Israel, after their number*” (said God to Moses) “ *then shall they give*
 “ *EVERY MAN A RANSOM FOR HIS*
 “ *SOUL UNTO THE LORD, when thou*
 “ *numberest them : that THERE BE NO*
 “ *PLAGUE among them when thou num-*
 “ *berest them,*” &c. See *Exod. xxx. 12.*
 to 16.

to the command in *Deut. xvii. 18—20.* (39) lest they should inadvertently occasion any breach of God's LAWS, and thereby draw down the Divine Vengeance upon themselves, as well as their unwary subjects ; who are equally guilty, whenever they comply with an *unlawful* command.

(39) “ And it shall be when he sitteth upon the throne of
 “ his kingdom, that he shall write him a copy of this Law in a
 “ book, out of (that which is) before the Priests the Levites :
 “ and it shall be with him, and he shall read therein all the days
 “ of his life : that he may learn to fear the LORD his God, to
 “ keep all the words of this Law, and these Statutes, to do
 “ them ; that his heart be not lifted up above his brethren, and
 “ that he turn not aside from the commandment to the right
 “ hand, or (to) the left : to the end that he may prolong his
 “ days in his kingdom, he, and his children in the midst of Israel.”

REASON

REASON and CONSCIENCE therefore taught him, that he *himself* was the principal aggressor; and these *just Principles*, joined to a *patriotic Regard* for the *Preservation of his Countrymen*, certainly induced him to present himself to God as the proper victim of divine Vengeance!—For “DAVID spake unto
 “the LORD, when he saw the angel that
 “smote the people, and said—Lo, I have
 “sinned, and I have done wickedly: but
 “these sheep, what have they done? Let
 “thine hand, I pray thee, BE AGAINST
 “ME, AND AGAINST MY FATHER’S
 “HOUSE,” &c. 2 Sam. xxiv. 17.

It would, surely, be highly absurd to attribute so pathetic and penitent a declaration to the Principle of Self-love (39).

The

(39) Some excellent arguments and very striking examples have been produced by the truly benevolent Mr. Brooks of Dublin, in his “Foot of Quality,” to prove that

The Monarch of Israel was actuated by a much less reasonable "*Principle of Action*," that *Self-love* is by no means "*the universal Principle of Action*."

To quote the authority of a romance, in a Tract on the *first Principles of Law*, will perhaps, at first sight, give offence to many of my readers; but, for my excuse, I rely on the propriety of the arguments themselves, and the just application of the several *real examples* by which they are illustrated. I should never of my own accord, I confess, have consulted any work under the *Form of a Novel* for information of this kind; but the sentiments of this sensible author being pointed out to me by a worthy friend, I thought it would be injustice to my argument, if I neglected to refer my readers to the clear light which the worthy Author of *the Fool of Quality* has thrown upon the subject, when he makes his EARL OF MORELAND enquire "*whence, how, by what means may a Man arrive at Happiness?—By getting out of himself, my Lord*"—answered his worthy character MR. MEEKLY. "*Out of himself, Mr. Meekly! you astonish me greatly. A contradiction in terms, unnatural, impossible!*" "*—God himself, my Lord, cannot make a Man happy in any other way, either here, or hereafter. It is, said the Earl, an established maxim among all thinking Men, whether Divines or Philosophers, that SELF-LOVE is the Motive to all Human Actions.—Virtue forbid!* exclaimed Mr. Meekly; all Actions are justly held good or evil, base or honourable, detestable or amiable, merely according to their Motives. But if the Motive is the same in all, there is an end, at once, to the possibility of virtue; the cruel

" and

"*Action,*" (and still very opposite to *Self-love*) when he uttered that bitter lament—

"*and the kind, the faithful and the perfidious, the prostitute and the patriot, are confounded together,*" &c.

He afterwards relates, in very striking terms, the well-known example of *Damon and Pythias*, whose inviolable FRIENDSHIP triumphed over SELF-LOVE, as well as over the cruel intentions of the Tyrant *Dionysius*.—Then follows the Author's excellent definition of the term SELF, wherein he demonstrates the necessity of overcoming SELFISHNESS by *superior Principles* originally communicated to our Nature by the *Divine Intelligence*; and he proves that *such Principles* have prevailed in the world, by reminding us of the ancient states of SPARTA and ROME, which "*derived their lustre and power, their whole pre-eminence and praise*" (says he) "*from this Principle of Communication, which, in them, was called LOVE OF COUNTRY. But this beatifying Principle*" (continues he) "*was still more eminently instanced in the Society of THE CHURCH OF JERUSALEM, who had all things in common; who imparted their possessions to all men, as every man had need; and thence did eat their common bread with gladness and singleness of heart, praising GOD, and having favour with all people,*" &c.

He afterwards mentions the instances of the Roman *Regulus*, and the *Decii*, as also that of "*Leonidas, and his three hundred Spartans, who devoted their lives for THE LIBERTIES of Greece,*" &c. and, lastly, exemplifies "*this DISREGARD OF SELF, the vital Source and Principle of every Virtue, in six Mechanics or Craft-*

lamentation for the death of his wicked, rebellious, and incestuous Son *Absalom* —“ *Would to God*” (said he) “ *I had died for thee my Son!*”

NATURAL PATERNAL AFFECTION was more powerful in this case than REASON; and every other *Principle of Action*, even *Self-love* (which is also a *natural Affection*, and generally very potent) was entirely superseded by it: for the King most earnestly wished, that he himself had died, instead of that unnatural wretch, who (he was well aware) ceased not, whilst he lived, to plot his father's ruin, being an enemy (he well knew) that was implacable, that was restless, and impatient to deprive him,

“ *men of the city of Calais,*” when it was besieged by King Edward the 3d.

The whole argument, with the examples, are too long to be inserted here, but are highly worthy the reader's perusal.—See THE FOOL OF QUALITY, vol. 1. p. 117. —130.

not

not only of his kingdom, but of his life ;
 and had already violated his bed, in the
 most publick and shameless manner,
 with the detestable crime of incest !—
 There was no room to hope for the
 reformation of a wretch that had so
 entirely lost *all distinction between Good*
and EVIL !—No gleam of happiness for
 his injured father, but in his death !—
 And yet *paternal Affection* compelled the
 latter to esteem even *his own death* pre-
 ferable, if he could thereby have pro-
 longed the wretch's life !—“ O my Son
 “ *Absalom, my Son, my Son Absalom !*—
 “ *Would to God*” (said he) “ *I had*
 “ *DIED FOR THEE, O Absalom, my Son,*
 “ *my Son !*” 2 Sam. xviii. 33.

Thus it appears that SELF-LOVE is
 by no means “ *the universal Principle of*
 “ *Action,*” since there are other *Affec-*
tions, which sometimes supersede it, and
 become the leading *Principles of Action.*

A cer-

A certain noble Author of the last century, in a work, intituled "*A View of the Soul*," has several chapters concerning the Power and Influence of the *Affections* over all the other natural faculties, *Reason itself* not being excepted: and in one chapter he attempts to prove, "*that some Affection is the substantial Part of the Soul*" (39). But though the

(39) "I have thought" (says this Author) "and do think, and believe (which is somewhat more than a thought, it is a thought with the concurrence, approbation, and allowance of one's Reason) that the Soul of Man is immortal; and that the very Essence or substantial part of a Human Soul, disrobed of a Body, or subsisting of itself, is some restless working (however at some times invisible) affection; and that if those more noble faculties of our Soul (next and immediately under that bright heavenly Star) are the Pilots to conduct us unto rest, some affection (as it seems to me) is the chief Passenger in this frail and weak Vessel of the flesh. St. Paul, in that admirable Encomium of his of Charity, tells us, that *it abides*, when many other gifts fail. And if *we shall know, as we are known*, as he tells us in another place, there will be then little use of the Invention, Memory, Reason, or the like, which are but the Handmaids to knowledge. Neither can I rationally imagine, after return of the

" Soul

the *Affections* are certainly to be esteemed
 “ *Principles of Action*,” yet they cannot

“ Soul to its place of rest, or for default thereof in its
 “ banishment to everlasting wandering, any use of other
 “ faculties than the affections, unless towards the ex-
 “ alting or heightening them in their several degrees,
 “ whether love and joy on the one side, or sorrow, fear,
 “ &c. on the other.

“ The Soul of Man being an emanation from that
 “ DIVINE LOVE, must necessarily partake of it, LOVE;
 “ and not able at present by any natural light it has, to
 “ reach unto itself its proper object, lays hold on any
 “ thing, rather than seem to vanish or be extinct; and
 “ withal that it happens to have such several inclinations
 “ in man, while it is here, is surely by reason of some
 “ false imaginary light, or the want of a true one, and
 “ that we want both power and skill, in the setting or
 “ tuning some strings of the affections, as I may call
 “ them. And it is want of a clear inspect into our na-
 “ ture and frame, that we become, as David speaks, a
 “ *stubborn generation, a generation that set not their hearts*
 “ *aright, and whose Spirit cleaveth not stedfastly to God.*
 “ And I do further believe, that all the faculties,
 “ strength, and power of the Soul, which we have, are
 “ given us towards the performance of that *first* and
 “ great Commandment, *Thou shalt love the Lord thy God,*
 “ *with all thy heart, and with all thy Soul, and with all*
 “ *thy mind*: The whole Soul beside seems naturally
 “ subservient, if not subsequent, to the affections motion,
 “ and the motion of the Soul would be strange without
 “ them, and not imaginable; they being as necessary as
 “ they

at any rate be admitted as “*Rules of Obedience*” (as I have before observed concerning the *Affection of Self-love*) because the generality of Mankind are more liable to be influenced by *evil, misplaced Affections*, than by those which might tend to their *real Happiness*.

The *Affections* of the avaricious Man, for instance, are all subordinate to his *Affection* for amassing temporal wealth: —he may *love* his wife and children, perhaps, when the *natural Affections* of

“ they are useful. And therefore I think we may as well
 “ cease to be, by our own power, as cease to affect; and
 “ they who have gone furthest or most covertly herein,
 “ have in going about to hide some particular affections,
 “ shewed others more visibly; and for the covering of
 “ their joy or sorrow, fear or anger, or the like, have set
 “ up for predominant in their Soul, a seeming contempt
 “ of all things; which is an affection itself, and, for
 “ ought I know, as subject to be faulty as any. For
 “ surely the Soul may seem no less glorious in its march,
 “ with all its parts and retinue, than some of them;
 “ provided it marches the right way, and each faculty
 “ help and assist, and not go about to destroy each other.”

A VIEW OF THE SOUL. Sect. 5. pages 109, 110.

the

the husband and parent do not interfere with his predominant passion for riches; but, whenever they do, the wretch loses all feeling for his own flesh and blood, and will eagerly *sacrifice to* MAMMON the peace of his family, and the happiness of his beloved children, even in the most material circumstance of their lives! And though such a wretch is sometimes influenced, indeed, by the more general Principle of *Self-love* (that is, whenever the consideration of *Self* happens to fall in competition with his duty to other men) yet even *Self-love itself* must yield to the *Love of Hoarding*, since it is the well-known characteristic of the Miser to withhold all the comforts of life, *even from* HIMSELF, in order that he may indulge his unreasonable *Affection* for amassing wealth; which *Depravity*, if not assiduously and carefully checked in time, will most surely increase with age, till it becomes inve-

stigate them **Q**uod est miserum, miserum est iterum

terate and irresistible, and entirely *enslave* its wretched Votary!

It would be well for such men, if they deprived themselves only of *temporal* comforts; but, alas, **AVARICE** defeats **SELF-LOVE**, even in its most important concern, *Eternal Welfare*. "Go ye now ye Rich Men, weep and howl for your miseries that shall come upon you." James v. 1. Compare this with what has already been mentioned in pages 23—30.

The depraved Appetites and Affections of Drunkards and Gluttons are also **PRINCIPLES OF ACTION**, which are frequently too powerful both for *Reason* and *Conscience*, and even for *Self-love*! for they too often lead Men with their eyes open to certain *destruction*, even though they are warned by the clearest Conviction and *Flattering Knowledge* concerning the inevitable consequences of their respective vices! Diseases, misery, and death may stare them

them in the face, and mark them, by their gradual approaches, as the unfortunate victims of these criminal indulgencies;—but how seldom do they deter! Nay, the certain expectation even of eternal damnation is not sufficient to reform them; and the learned Dr. Hales has produced an example (40) concerning Drunkards, to prove that they would go on, even though they should see *Hell-Fire* before their eyes!

The depraved *Affections* for every other vice, as *Lust*, *Gaming*, &c. are equally capable of supplanting the universal

(40) —“ so bewitching is this infatuation, that
 “ though they cannot, most of them, but be sensible,”
 (says Dr. Hales) “ that they are manifestly shortening
 “ their days, and just plunging themselves into their
 “ graves; yet will they not refrain. This an eminent
 “ Physician was so sensible of, from his own unhappy
 “ experience, that he said, when Men had got a habit
 “ of it, THEY WOULD GO ON, THOUGH THEY SAW
 “ HELL-FIRE BURNING BEFORE THEM.” “ A
 “ Friendly Admonition to Drinkers of Gin, Brandy,”
 &c. By Stephen Hales, D.D. p. 14. 1801. 231MA

Principles of *Self-love* and *Common Sense*; and do frequently carry Men headlong to destruction, when it is impossible but that they must have foreseen the necessary consequences of their inordinate pursuits!

How carefully therefore ought Mankind to guard themselves against every *unlawful Affection*; and strenuously to resist them, whenever they occur, lest any undue *Affection* should become the *reigning Principle of Action*, and lead the poor *enslaved* mortal to eternal destruction!

“ *From whence (come) wars and fightings*
 “ *among you ? (Come they) not hence,*
 “ *(EVEN) OF YOUR LUSTS, THAT WAR*
 “ *IN YOUR MEMBERS ? Ye LUST, and*
 “ *have not : ye KILL, and desire to have,*
 “ *and cannot obtain : ye fight and war, yet*
 “ *ye have not, because ye ASK NOT. Ye*
 “ *ASK, and receive not, because ye ASK*
 “ *AMISS, that ye may consume it upon*
 “ *your*

“ *your LUSTS. Ye ADULTERERS and*
 “ *ADULTERESSES, know ye not that the*
 “ *friendship of the world is enmity with*
 “ *God?*” James iv. 1—4.

But many actions which may seem apparently to have been occasioned merely by *corrupt Affections*, are nevertheless promoted by a more latent cause: I mean the *Inspiration or Influence of the spiritual Enemies* (41) and *Deceivers of Mankind*, which

(41) “ THE DEVIL is not merely a name, which
 “ those who would sap the foundations of religion pre-
 “ tend religion has contrived to frighten timorous minds;
 “ nor is danger then only to be apprehended from him,
 “ when he is supposed to assume a bodily form: it is
 “ superstitious weakness to be afraid of him only when
 “ imbodied, and to neglect the secret and unseen influ-
 “ ence, which his continual converse with us, as an
 “ unimbodied spirit, may have upon us. He and his
 “ angels are not yet *cast into outer darkness*, tho’ it be
 “ prepared for them; the mouth of the bottomless pit
 “ is not yet closed over them: they fell from GOD, not
 “ so much by a local descent, as by mental apostasy and
 “ dissimilitude; and they have still this visible world;
 “ once the seat of their happiness and glory, to range
 “ in: they are, therefore, stiled by the Apostle *spiritual*
 “ *wicked-*

which must also be reckoned amongst
the various *Principles* or *Motives* to
Action ;

“ *wickednesses in high places* ; and their leader is called,
“ *The God of this World, The Prince of Darkness, The*
“ *Prince of the power of the Air.* Unclothed and un-
“ *imbedied spirits may converse with us by secret il-*
“ *lapses, without our perception of the medium through*
“ *which they act : even the wind bloweth where it listeth,*
“ *and we hear the sound thereof ; but cannot tell whence*
“ *it cometh, nor whither it goeth.* As there are Divine
“ *Illuminations communicated to the soul by THE*
“ *GOOD SPIRIT OF TRUTH,* so there are impure
“ *suggestions to the fancy made by The Evil Spirit of*
“ *Darkness ; and a watchful observer of his own heart,*
“ *must have heard the frequent whispers both of The*
“ *Voice of Wisdom and The Voice of Folly : he, from*
“ *whose eyes a Heaven-born Faith in CHRIST has re-*
“ *moved the scales of corruption, may easily discern*
“ *The Calm Irradiation of Divine Light leading him to*
“ *holiness and peace, and the foul and disturbed fires of*
“ *Satan betraying him into sin and misery.*

“ *But tho’ our Enemy be invisible, and, on that ac-*
“ *count, more able to execute his malignant designs*
“ *against us ; yet let us not so dread his power, as to*
“ *decline the contest. While our minds are constantly*
“ *turned to That Light, which lighteth every man that*
“ *cometh into the world ; while we desire it, and depend*
“ *upon it, as The Light of Life ; we shall always be*
“ *able to know and to guard against the stratagems of*
“ *the Apostate Spirit, whether he appears in his own*
“ *naked deformity, or cloaths himself like an Angel of*
“ *Light*

Action; because nothing can be more certain, than that these *incorporeal* MALIGNANT BEINGS take a most dangerous advantage (though unperceived) of all immoral carnal *Affections* in unguarded worldly Men; and do thereby lead the unwary and careless Liver into the most detestable *Slavery* (42), that they

“ *Light.* A forced imitation will always fall short of
 “ the archetype: and tho’ sin and falsehood may put on
 “ the mantle of Holiness and Truth; yet he, that is in-
 “ wardly acquainted with *The Truth as it is in JESUS*,
 “ and ingenuously loves and pursues it, will be able to
 “ detect the imposture, and through the veil behold the
 “ blackness and malignity of the enemies to his peace.”
 “ *Evangelical Discourses*,” by the worthy and ingenious
 Mr. John Payne. Discourse V. p. 121—124.

(42) “ The *Original or Fundamental Temptation* by
 “ which Satan draws men into the snare of *Servitude*, or
 “ bondage spiritual, is by enlarging or improving their
 “ desires, not of things simply evil, but of things either
 “ natural, or indifferent; that is, for their kind or qua-
 “ lity not unlawful. These desires being improved unto
 “ the full, or unto some excessive measure, do, by long
 “ custom or continuance, require satisfaction by as strong
 “ a law of necessity (at least as importunately) as our na-
 “ tural desires of food or raiment do. The more ex-
 “ cessive or exorbitant any desire is, the more impatient
 “ it

they may dishonour the work of God,
and prepare the deluded Mortal for eter-
nal shame and punishment !

The

“ it is of repulse. It is as impossible for a greedy or
“ *ravenous Appetite* to be satisfied with a spare or mo-
“ derate diet, as for a moderate appetite to be satisfied
“ without any food at all. A vain *Fantastick*, that takes
“ proud cloaths to be *Part of Himself*, is as desirous of
“ change of suits or costly apparel, as a poor man is of
“ apparel itself, or of such stuff as is sufficient to keep
“ out cold and wet. An *ambitious Spirit* is not so well
“ content with an ordinary place or rank amongst *Fret-*
“ *men*, as an ingenuous mind will be with the estate or
“ condition of an hired *Servant*; if no better by means
“ fair and honest be likely to befall him. A *Man apt to*
“ *over-prize himself*, and jealous withal of contempt, of
“ wrong, or of gross abuse, is not so easily appeased
“ with streams of blood, as a calm and gentle spirit is
“ with an ingenuous acknowledgment of wrongs done,
“ or with a courteous answer for wrongs suspected. The
“ desire of wealth or worldly goods, after it hath once
“ exceeded its lawful bounds, becomes as unsatisfiable
“ as Hell. It enlargeth itself by often satisfaction,
“ and of all earthly and mortal things, it knows no
“ stint or period of growth, but grows strong and lusty
“ by waxing old.

“ *None of these desires* of meat, of drink, of apparel,
“ of satisfaction for wrongs done or suspected, of ho-
“ nour, riches, or preferment, are *in themselves*, or for
“ their quality, *unlawful*. Their *unlawfulness* consists
“ only in their *excess*. But even the best of these or like
“ desires,

The amazing power and force of the *unlawful Affections*, which I have already described, cannot reasonably be accounted for, on any other Principles. We have no right, however, to murmur at God's permission of *spiritual Temptations* (whereby the Divine Knowledge of Good and Evil, presumptuously assumed by Man, is *proved and tried*) especially as the Almighty has mercifully been pleased

“ desires, being improved beyond its measure, will, for
 “ its private satisfaction, *betray the Soul*, which gives it
 “ harbour, into Satan's hands. He doth not, he need
 “ not tempt any man to be a thief, a robber, or a
 “ murderer. For, (as St. James tells us, Chap. 1. 14.)
 “ Every man is tempted (to these and the like crimes) by
 “ his own concupiscence, and our concupiscences and sensual
 “ desires are always increased by custom. He that hath
 “ long inured himself to exceed either in quality of
 “ meat or drink, or to fare deliciously, desires only to
 “ satisfy his appetite, or to observe his delightful custom :
 “ so these may be satisfied, he hath no desire to be a
 “ thief, to be a cheater, or couzener. But rather than
 “ his intemperate appetite should be unsatisfied, he will take
 “ himself to some other part of Satan's Service ; and
 “ adventure on theft or murder, or any other breach of
 “ God's commandments.” Dr. Jackson's Works, Vol. 3.
 p. 62.

to give us the most ample warning throughout the Scriptures of our continual danger; insomuch that the Christian Church hath generally made the necessary resistance to *Evil Spirits* an express Article of the Baptismal Vow, viz. To “*renounce the Devil and all his Works.*” Nevertheless, the unreasonable Heresy of the *Sadduces* (who were the *Deists* of ancient times) not only subsists to this day, but seems even to prevail in a most dangerous degree; for there are many people amongst us, who profess to believe the Scriptures, and yet affect to disbelieve the existence of those malignant spiritual Beings, commonly mentioned and signified under the name of “*the Devil,*” though the Scriptures afford the clearest testimony concerning them: but our modern *Sadduces* endeavour to explain all texts, wherein Devils or *Evil Spirits* are mentioned, as mere customary figures of speech expressive of
 some

some Evil Affections, and sometimes of mere bodily Disorders (43). Howsoever plausible this kind of sophistry may appear,

(43) "According to them" (said Archbp. Sharp) "the Devil that is so often spoken of in the Scriptures, is nothing else but either a disease of the body, or a phantasm in the brain, or the wicked principles and inclinations of a man's heart. This is the doctrine of Mr. Hobbs, and his followers."

"But there cannot a vainer conceit enter into a man's head than this is. By the very same logic that they can prove this, they may likewise prove, that all these men that are spoken of in the Old and New Testament, were not real persons, but qualities. For it is certain, that the Devil is in the Scripture as much represented as a person, a real subsisting being, distinct from God and from good angels, and from mankind; I say, he is as plainly thus represented, as any man or woman, that is there mentioned, is. And he, for instance, that will say, that when our Saviour was tempted by the Devil in the wilderness, all this was but a transaction of his imagination, and that it was only his own fancy that presented to his eyes all the kingdoms of the world, and that it was only his own fancy that set him upon a pinnacle of the temple, and would have had him fallen down and worshipped it; I say, he that would give such an account as this, of that matter, may with the same reason say, that Jesus himself was but a phantasm, an imagination, and that there was never such a real person in the world."

pear, where applied to some few particular passages; yet there are others so clear

“ The Devil then has a real Being of his own, independent of us, or any other creature: and that Being is of the *spiritual or angelic nature*. As there are good spirits, and good angels, so there are evil spirits, and evil angels; and of this latter sort is the Devil.

“ But then, secondly, When we are speaking of the Devil, we are not to understand any one particular being, or any one particular evil spirit, but the whole aggregate, or company of evil spirits, which inhabit round about us in the lower regions of the air. All these are in the scripture language, and in common speech, called by the name of the Devil, and sometimes in the plural number, by the name of Devils.

“ For the understanding this we are to know, that among that infinite and innumerable company of angels which God created in a happy and glorious condition, all of them did not continue in that primitive happiness: but several of them, by their wilful apostasy from God, forfeited that dignity and glory they were possessed of, and so depraved their natures, that they were incapable of dwelling any longer where they did before: but were, by the just vengeance of God, cast down into these lower regions of the air, where they are reserved by Providence, to the judgment and punishment of the great day.

“ This is the plain account that the Scriptures give us as to this matter. Thus St. Jude in the 6th verse of his

clear in the literal expression, and so well guarded by the scope or intention of

his Epistle: *The angels, saith he, that kept not their first estate, but left their own habitations, them hath God reserved in everlasting chains under darkness, unto the judgment of the great day.* And just to the same purpose, and almost in the same words, doth St. Peter speak in the second chapter of his second Epistle, verse the fourth.

These fallen angels now thus thrust down from heaven, tho' they do yet in a great measure retain all the intellectual accomplishments of the angelical nature, such as reason, and memory, and knowledge, yet are they in their moral qualities quite contrary to all the good angels; and particularly as to this, that as the good angels are infinitely kind and benign, great lovers of God and of mankind, and most intirely disposed to do all good offices to them whatsoever; so the nature of those fallen angels is cruel and revengeful, full of hatred, and spite, and malice to God, and to his whole creation; and upon account of this, the Scripture hath given to them the name of Satan or Devil, which two words (as all that understand the learned languages know) signify neither more nor less than an adversary, or an accuser, or calumniator. The one being the Hebrew word for it, and the other the Greek word. And indeed it is, with reference to this enmity to mankind, that most of these names and characters, that they bear in Scripture, are bestowed upon them. Upon this account it is, that the Devil is called a murderer, a deceiver, a liar, and the father of lies.

of the subject delivered in the context,
that it is impossible to wrest them from
the

the destroyer, the old serpent, the great dragon, with
sundry other such appellations. But then, tho' these
names being put in the singular number, seem to denote
some single evil spirit, that bears ill-will to mankind;
yet we are always to remember, that they are to be
expounded collectively, that is to say, to signify the
whole body of these apostate spirits, of which there are
a vast number: I say, the whole body of them; for
that these lapsed angels are formed into a body politic,
or government, or kingdom, is plainly enough inti-
mated in the New Testament: for there we meet with
the kingdom of darkness, in opposition to the kingdom
of light; and there we meet with the prince of the
Devils as the chief of them; who is likewise by St.
Paul called, *The god of this world, and the prince of
the power of the air*. Under whom also, as in other
societies, there are many subordinate officers, as St.
Paul seems to intimate in the 6th of the Ephesians;
where, among the wicked spirits in heavenly places
(that is, in the air, as Groſius, with the ancients,
rightly expounds it) that he saith we wrestle against,
he makes mention in the plural number of principalities
and powers, and other rulers of the darkness of this
world.

" This is the Scripture account of these matters. I
" must confess, it may seem a very odd thing to some,
" that there should be in the world a society of such spi-
" rits, as are confessedly endowed with all the knowledge
" and subtilty of the angelical nature, and yet are so hor-
" ribly

the obvious literal meaning, without
perverting all the rules of grammar and
common sense.

Wo

“ ribly degenerated in their morals, as to take pleasure
“ in every thing that is naught, and even in ruining
“ mankind, if they could. But that it is really possible
“ that there should be such beings, *doth in some measure*
“ *appear from the prodigious instances of the depravation of*
“ *reasonable natures, that we sometimes see among ourselves ;*
“ there being men of excellent parts and endowments to
“ be found, that do sometimes so far degenerate from
“ human kind, that for all manner of wickedness and
“ malice, they may be rather called *Devils than men.*
“ But that it is more than possible, that there are a race
“ of such spirits, as do malign the welfare of mankind,
“ and take pleasure in making fools, and wretches, and
“ *slaves of them,* is too evident, both from all the histo-
“ ries of past ages, and from the sad experience of some
“ nations at this day ; who (if we may credit the histories
“ that are writ of them) do miserably *groan under the*
“ *violences and tyranny of the Devil.* But however, no
“ one that acknowledgeth the truth of the Scripture,
“ can possibly doubt of this ; for what I have now deli-
“ vered, is so plainly affirmed in the Old and New Testa-
“ ment, that there is no evading of it. And indeed,
“ this hypothesis of the being of evil spirits, and their
“ ill-will to mankind, and their concerning themselves
“ continually to do us mischief, *is so interwoven with,*
“ *and makes so considerable a part of the scheme of, our reli-*
“ *gion, as it is delivered by Christ and his Apostles, that*
“ *we cannot deny the one, without much weakening, if*
“ not

We are most carefully warned by the great Apostle to the Gentiles, to be upon our guard against these powers of darkness.

"Put on the whole Armour of God,"
 (says he) *"that ye may be able to stand*
"AGAINST THE WILES OF THE DE-
"VIL. For we wrestle not with FLESH
"and BLOOD, but against PRINCIPA-
"LITIES, against POWERS, against THE
"RULERS OF THE DARKNESS OF
"THIS WORLD, against spiritual Wick-
"edness in high places." Eph. vi. 11,
 12.

In the same Epistle (iv. 27.) the Apostle still further warns the Ephesians against the SPIRITUAL ENEMY. *"Nei-*
"ther" (says he) *"give place to the*
"DEVIL." And, in his 2d Epistle to
"not altogether overthrowing the other." Archbishop
 Sharp's Sermons, Vol. 3. p. 60—65.

the

the Corinthians (ii. 10, 11.) he signifies his forgiveness to some offending person (probably meaning that fornicator whom he ordered in the 1st Epistle (Chap. 5.) to be excommunicated. He says, “for your sakes (*forgave I it*) in the person” (or in the sight or presence) of Christ; “lest SATAN should get an advantage over us: for we are not ignorant of his Devices.” The Apostle James also warns us upon the same points: “Resist the Devil” (says he) “and he will flee from you.” (iv. 7.) And the Apostle Peter is still more particular in his advice on this head—“Be sober, be vigilant;” (says he) “because your Adversary THE DEVIL, as a roaring Lion, walketh about, seeking whom he may devour. Whom RESIST stedfast in the faith;” &c. 1 Pet. v. 8.

The same Apostle also tells us, that “GOD spared not THE ANGELS that sinned,”

“*joined, but cast them DOWN TO HELL,*
 “*and delivered them into CHAINS OF*
 “*DARKNESS, to be reserved unto Judg-*
 “*ment.*” (2 Pet. ii. 4.) The Word
 which is here translated “*down to*
HELL,” viz. *Tartarus* (“*down to Tar-*
 “*tarus,*” or “*in Tartarus;*”) is derived
 from the Greek verb *Tapaton*, *Terreo*, to
 dread, or be in Terror; so that even if
Tartarus, or *Hell*, does not signify a real
 Place (44), it signifies, at least, an actual
 State

(44) But the place of torment, or *Hell*, after the day
 of Judgment, must necessarily signify a *real Place* of ma-
 terial Fire, because all Men are to rise again with their
Bodies (46), and consequently will be capable of bodily
 punishment; for it is not the *Soul alone*, but the *whole*
Body of the unrepenting Sinner, that will be “*cast into*
 “*Hell* (47); and as *Human Bodies* after the Resurrection
 will be *incorruptible* (48) or *everlasting*, so, of course,

(46) And (*though*) after my skin (*worms*) destroy this (*Body*)
 yet IN MY FLESH shall I see God.” Job xix. 26.

(47) “If thy right hand offend thee, cut it off, and cast it
 “from thee: for it is profitable for thee that one of thy mem-
 “bers should perish, and not that thy **WHOLE BODY** should be
 “*cast into Hell.*” Matt. v. 29. 30.

(48) “For the trumpet shall sound, and the dead shall be
 “raised *incorruptible*, and we shall be changed. For this cor-
 “ruptible must put on incorruption, and this *mortal* must put
 on **IMMORTALITY.**” 1 Cor. xv. 53.

“they

*State or Condition of extreme Terror and
horrible Darkneſs, in which even SPI-
RITS*

they will be capable of *everlaſting bodily* puniſhment in
“ *the fire that never ſhall be quenched : where THEIR*
“ *WORM DIETH NOT, and the Fire is not quenched.*”
(Mark ix. 45, 46.) and this FIRE (which muſt be a *ma-*
terial Fire, as *Bodies* are to be puniſhed in it) is *the very*
ſame FIRE that is “ *prepared for the Devil and his An-*
“ *gels*” (48), and conſequently we may be aſſured, that
the latter, though *Spirits*, will alſo be rendered as capable,
as the *Human Bodies*, of feeling the perpetual torment of
that Fire. And laſtly, it is not improbable, that even *this*
Terreſtrial Globe, on which the worldly-minded ſeem to
place their whole deſire and happineſs, may hereafter be-
come that very *Hell*, or place of future puniſhment both
for wicked *Men* and *Devils*, ſince it has ſo long been the
ſeat both of *Human* and *Diabolical* wickedneſs; for Moſes
ſeems to intimate, in his prophetical ſong, that there is
a *worldly Hell*—“ *a Fire is kindled in mine anger, and*
“ *ſhall burn UNTO THE LOWEST HELL*” (חַמַּשׁ וַיִּבְרַח
וַיִּנְאֻץ) “ *and ſhall conſume the earth, with her increaſe,*
“ *and ſet on fire the foundations of the mountains.*” (Deut.
xxxii. 22.) Commentators generally remark indeed, that
HELL is mentioned here only as a *Type* or *Metaphor* of
the moſt extreme *temporal* miſery, or ſufferings in *this life*,
agreeable to the tenor of the ſubject carried on in the fol-
lowing verſes, yet the having recourſe to ſuch a *Meta-*
phor certainly implies a real idea of *Hell*, and of the
future deſtruction of the world BY FIRE; for otherwiſe
(48) “ *Depart from me, ye curſed, into everlaſting Fire pre-*
“ *pared for the Devil and his Angels.*” Matt. xxi. 41.

RITS may be involved, or (as it were) *bound*; for the Apostle, by the idea of *Darkness* here expressed, may perhaps

the recital of these circumstances, even as *Metaphors* or *Types*, would be useless and unintelligible. It may be objected, indeed, that the present world will be *consumed*, or (agreeable to the literal expression of the Hebrew in this text) *EAT by the Fire*; which is also foretold by the Apostle Peter—that “*the earth also, and the works that are therein, shall be burnt up.*” (2 Pet. iii. 10.) So that the *Earthly Fire* must, at length, *CEASE* for want of materials, if all *earthly things* are to “*be burned up,*” and to “*pass away*” (49) in fire and smoke! Whereas the “*Fire prepared for the Devil and his Angels,*” is expressly declared to be an *everlasting Fire*. (Matth. xxv. 41.) Yet these last considerations will afford no just objection to what I have before suggested, because THE ALMIGHTY can surely render the Fire *perpetual*, by a continual accession of new materials, as the old are consumed (or by a variety of other means, which, like most other operations of Providence, are infinitely above human comprehension) agreeable to the intimation of the Prophet Isaiah, tho’ the same is also given as a *Metaphor* of extreme temporal sufferings—viz. “*and the STREAMS thereof shall be turned into PITCH, and the DUST thereof into BRIMSTONE, and the LAND thereof shall become BURNING PITCH. It shall not be quenched night nor day; the smoke thereof shall go up for ever,*” &c. Isaiah xxxiv. 9, 10.

(49) “*Heaven and Earth shall PASS AWAY, but my words shall NOT PASS AWAY.*” Matt. xxiv. 35. See also chap. v. 18. and Luke xvi. 17.

allude

allude to a total *Exclusion* from the *Light*, *Comfort*, and *Influence* of the *Divine Grace*, or an entire *Withdrawing* of the glorious *CREATOR'S Light* and *Spirit*, by which *Exclusion* or *Withdrawing*, the wilful *Reprobacy* of these rebellious *Angels* might, probably, have been fixed upon them, as an indelible stain of infamy, to *mark them for future punishment*, and to exclude them from all hope of escaping the *Divine Justice* ! So that those *Spiritual Beings*, which once were *glorious* in their *Nature* (being created "*Angels of Light*") have rendered themselves most *inglorious* and *detestable*, by misusing that *Liberty*, in which the benevolent *Creator* had placed them ; for they "*kept not their first Estate* (45), "*but*" wickedly withdrew themselves from "*their own Habitation*," and have

(45) "*And the Angels, which KEPT NOT THEIR FIRST ESTATE, but left their own habitation, be hath reserved in everlasting Chains under Darkness unto the Great Day.*" Jude 6.

thereby

thereby been the wilful Authors of their own disgraceful and depraved Nature (the Diabolical Disposition); which is founded only in their own voluntary wickedness; "for GOD IS NOT (the " *Author*) OF CONFUSION (46), BUT OF " *PEACE*."

(46) God hath declared, indeed, by his Prophet Isaiah (c. xlv. 7.) "I FORM the *Light*, and CREATE " *DARKNESS*: I make *Peace*, and CREATE EVIL. I the " *LORD DO ALL THESE (Things)*." But "the latter " *part of this sentence*" (says the learned Dr. Louth, Prebend of Winchester in 1714) "explains the former: " *LIGHT* being often put for *Happiness*, and *DARKNESS* " *for Adversity*. The sense is" (continues the Doctor) "that all the vicissitudes of good or ill success are to be " *ascribed to Providence*: God sets up one kingdom, that of " *CYRUS*, and pulls down another, the *BABYLONIAN* " *monarchy*." (Commentary on Isaiah, p. 367.) To the same effect is the Paraphrase of the learned DODD, viz. "I am the cause of all Goodness and Prosperity " *through my BENIGNITY*: as likewise by my *JUSTICE* " *I am Author of afflictions, punishments, and calamities*." And indeed Commentators in general agree, that the *EVIL* here to be understood is not the *EVIL* of Sins and Vices, ("modò hic excludas PECCATA et VITIA, quæ " *sunt ex homine*," says the learned Vitringa) but the *EVIL* of Afflictions, Sickneses, subjection to foreign enemies, and all other external or bodily Sufferings, whereby mankind are either proved and tryed, that they may thereby set forth due examples of Faith and Patience to others,

or

“PEACE.” (1 Cor. xiv. 33.) “God
 “cannot be tempted with Evil, neither
 “tempteth

or else are punished and chastised according to the just dispensation of GOD's Providence in the government of the world. Nevertheless, GOD both *proves* and *punishes* mankind, even by *internal Evil*: for as the supreme direction and controul of all things whatsoever belong absolutely to GOD ALONE, he is said in Scripture to do, what he only PERMITS upon just occasions (50), by withdrawing his restraining Grace from man, and giving him up entirely to the bent of his own inclination (51), or by ceasing

(50) As when men wilfully forsake GOD's Laws and Religion, preferring temporal gratifications to Justice, Righteousness, and Truth! Such a gross abuse of the natural Knowledge of Good and Evil is presumptuous Sin; and “he that committeth SIN is of the DEVIL. (1 John iii. 8.) But if God permits men to be ensnared by the delusions of the DEVIL - “after the working of “SATAN, with all power, and signs, and lying wonders, and “with all DECEIVABLENESS of unrighteousness in them that “perish”—a plain reason is assigned for such permission—“*because they received not the love of the TRUTH, that they might “be saved. And for this cause God shall send them strong delusion, “that they should BELIEVE A LIE! that they all might be damned “(or judged) who believed not the TRUTH, but had pleasure in “UNRIGHTEOUSNESS.”* (2 Thess. ii 9—12.)

(51) “GOD also GAVE THEM UP to uncleanness through the lusts “of their own hearts, &c. And again—GOD GAVE THEM “UP unto vile affections.” And again “GOD GAVE THEM “OVER to a reprobate mind,” &c. For all which plain reasons are given, shewing that the wilful wickedness of man is the one foundation or first cause of God's deserting, or thus GIVING THEM UP—“so that they are without excuse:” (says the Apostle Paul) “Because that when they knew God, they glorified him not

*"tempteth be any Man," or rather, he
tempteth NONE, (save) no Beings what-
soever,*

to restrain the power of spiritual deceivers (52). Hence arises the necessity of our daily prayer—"Lead us not into
"TEMPTATION, but deliver us from EVIL," notwithstanding

*"as God, neither were thankful; but became vain in their imagi-
"nations, and their foolish heart was darkened. Professing them-
"selves to be wise, they became fools, &c. WHEREFORE GOD
"also GAVE THEM UP to uncleanness through the lusts of their
"OWN HEARTS," &c. (See Romans i. 20—32.) and even
God's own servants may sometimes be deserted or left to them-
selves for a time, as King Hezekiah was upon a particular occa-
sion, when the ambassadors came to him from Babylon "to en-
"quire of the wonder that was done in the land;" for then "GOD
"LEFT HIM, to try him, that he might know all" (that was) in
his heart. 2 Chron. xxxiii. 31. That is (according to the Dutch
annotation-) "that God might make known to HISKIA, and to all
"the Church, what was in his heart. For God made trial of him
"for a while by the forementioned desertion, that he might know
"himself, and out of the sense and feeling of his own weakness and
"impotency, might have cause to HUMBLE HIMSELF; and that
"all believers beholding their own weakness and infirmity in him,
"might work out their own salvation with fear and trembling"
And accordingly we read, that "HEZEKIAH HUMBED
"HIMSELF for the pride of his heart, both he, and the inhabitants
"of Jerusalem, so that the wrath of the Lord came not upon them in
"the days of Hezekiah." 2 Chron. xxxii. 26. This example
affords a clear illustration of the true sense in which God may
be said to "tempt," or to "lead into temptation" viz. GOD
LEFT HIM, to try him," &c.*

(52) When the Divine vengeance and retribution was to be
poured upon the wicked King Ahab, he was GIVEN UP to the
delusion of wicked spirits—"And the Lord said, Who shall per-
"suade AHAB, that he may GO UP AND FALL at Ramoth Gile-
"ad?"

soever, (James i. 13.) and—"Out of the
 "Mouth of the Most High proceedeth not
 "EVIL and GOOD?" (Lam. iii. 38.) so
 that as *Iniquity* can have no *Fellowship* (47)
 with

standing that we are assured by the Apostle James, that
 GOD "TEMPTETH NONE" (*πειραζει ος δε αυτος ουδεναν*)
 "but EVERY MAN is tempted when he is drawn away
 "of his OWN LUST, and enticed. Then" (says he)
 "when LUST hath conceived, it bringeth forth SIN: and
 "SIN, when it is finished, bringeth forth DEATH." (Jam.
 i. 13—15.) This latter text teaches us how we are to
 comprehend and limit such expressions as that above
 quoted from the Lord's Prayer.

(47) "GOD is Light, and in him is NO DARKNESS
 "at all. If we say that we have fellowship with him, and
 "walk in DARKNESS, we lye, and do not the Truth: but
 "if

"ad? &c. And there came forth a spirit, and stood before the
 "LORD, and said, I will persuade him. And the Lord said unto
 "him, wherewith? And he said, I will go forth, and I will be a
 "LYING SPIRIT IN THE MOUTH OF ALL HIS PROPHETS.
 "And he said, Thou shalt persuade and prevail also: go forth and
 "do so." Wherefore the true Prophet Micah told Ahab—
 "Behold the LORD hath put a lying spirit in the mouth of all these thy
 "Prophets," &c. (1 Kings xlii. 20—23.) Here the effects of God's
 permission is plainly considered as the act of God; for the spirit,
 being rendered free to act agreeable to its own wicked prin-
 ciples upon the persons mentioned, effected the purpose of the
 Divine Justice and Retribution upon Ahab. Thus the very Devils
 are used as instruments to fulfil the eternal Justice and Judgment
 of the Almighty upon the unrighteous; and in such cases may
 properly be said to become the "Principles of Action" in Man!

with GOD, these Apostate Spirits have, of course, been totally excluded from every Ray of the *Divine LIGHT*; whereby, instead of continuing *Angels of Light*, as at first *created*, they are become totally *dark*, and *opposite in every Principle* to the *LIGHT, Goodness, and Mercy* of THE ALMIGHTY; so that they may now be called, with propriety, ANGELS of DARKNESS; for tho' they sometimes deceitfully assume the opposite character (48), in order to deceive the unwary, yet their *Power* is only of *Darkness* (49), being
bound

“ if we walk in the LIGHT, as he is in the LIGHT, we
“ have fellowship one with another, and the blood of JESUS
“ CHRIST his Son cleanseth us from all Sin.” 1 John i.
5—7.

(48) “ FOR SATAN HIMSELF is transformed into AN
“ ANGEL of LIGHT.” 2 Cor. xi. 14.

(49) The Apostle Paul apparently means these wicked Angels or Spirits, when he warns us “ against POWERS,
“ against the RULERS of the DARKNESS of this world.”
Ephes. vi. 12. And elsewhere they are spoken of collectively, as “ THE POWER OF DARKNESS.” “ Giving
“ thanks unto the FATHER” (says the same Apostle) which
“ hath

bound (as it were) in the *dark Chains* (50) of their own *Iniquity* or *Reprobacy*—in the “*everlasting Chains*” of horrible *Darkness* (51), whereby they are effectually “*reserved for Judgment*,” without being deprived of that activity, in exercising the malignity of their fixed reprobate *Principles*, and proneness to do *Evil*, which the Scriptures in many other passages attribute to them. For without some such supposition, how shall we

“hath made us to be partakers of the inheritance of the
“*Saints in LIGHT*: who hath delivered us from THE
“*POWER OF DARKNESS*, and hath translated (*us*) into
“the kingdom of his dear Son.” Col. i. 12, 14.—
“*This is your hour*” (said our Lord to the chief priests
and elders of the Jews who came to apprehend him)
and THE POWER OF DARKNESS.” Luke xxii. 53. *The
Power of Death* hath also been attributed to the same ma-
lignant Spirits; for Christ took upon himself our Nature,
Flesh and Blood—“*that through DEATH he might destroy*
“*him that had THE POWER OF DEATH, that is, THE*
“*DEVIL, and deliver them, who, through fear of DEATH,*
“were all their life-time *subject to BONDAGE*.” Heb. ii.
14, 15.

(50) 2 Pet. ii. 4.
“*THE PRINCE OF THE POWER OF THE AIR*”
“*that now worketh in the children of disobedience*.”
(51) Jude 6.

reconcile the above-mentioned text of the Apostle Peter, as also that which is parallel to it in the Epistle of Jude, (wherein the fallen Angels are represented as bound “ in everlasting Chains “ under Darknefs unto the Judgment of “ the Great Day)” (52) with those other texts before quoted from the Apostles Paul, James, and Peter, concerning the *Activity and Vigilance* of Diabolical Spirits.

The Apostle Paul, as I before remarked, warns us of “ *the Wiles of the “ DEVIL,*” (by which word, in the singular number, is commonly understood the Prince (53), or Chief of *the fallen*

(52) “ And the Angels, which kept not their first “ estate, but left their own habitation, he hath reserved “ in everlasting Chains under DARKNESS, unto the Judgment of the Great Day.” Jude 6.

(53) “ THE PRINCE of the Power of the Air, THE “ SPIRIT that now worketh in the children of disobedience.”

fallen Angels), and tells, that “we
 “wrestle not against FLESH AND BLOOD,
 “but against PRINCIPALITIES, against
 “POWERS, against the Rulers of the
 “DARKNESS of this World, &c.” Eph.
 vi. 11, 12.) being a clear declaration of
 the *Agency and Activity* of these invisible
 Spiritual Beings.

Again, the Apostle James tells us, to
 “resist the DEVIL, and he will FLEE
 “from us;” which excludes every idea
 of his being actually bound in chains
 of confinement. And the Apostle Peter
 represents him as “a roaring Lion, that
 “WALKETH ABOUT, seeking whom he
 “may devour;” which absolutely for-
 bids the belief of a local confinement in
 any one place: so that the Chains of
 Darkness in Tartarus may very well ex-

“ence.” Eph. ii. 2. “Now shall the Prince of this
 “world be cast out.” John xii. 31. — “Beelzebub the
 “PRINCE of the Devils.” Matt. xii. 24—27.

press

press such a *total Darkneſs* of Apostacy and absolute Reprobation, as I have supposed, wherein the disobedient Angels are *bound* and *reserved* for the day of Vengeance; for “THE EVERLASTING
 “FIRE (54) *prepared for the DEVIL and*
 “HIS ANGELS;” (Matt. xxv. 41.)
 being

(54) Having in a former note, at p. 131, made some remarks concerning the probability that the present *Terrestrial Globe* (on which the greater part of mankind seem to place their whole interest and desire) will hereafter become the region of EVERLASTING FIRE, or *Hell*, I have since had the satisfaction to find, on a further examination of that point, that the same opinion hath been long ago decisively asserted by my own grandfather, in a sermon concerning “*the manner of the day of judgment* ;” and though I could wish my readers to peruse the whole sermon, yet I must beg leave to lay before them a short extract from it, which is much to my present purpose.—

“The second particular” (says he) “which the Scriptures acquaint us with concerning the general judgment, is this; that *the earth shall then be set on fire*, and that in the most terrible manner imaginable. Whether this general conflagration will happen upon Christ’s coming to judgment, or rather will be the last transaction of the judgment, the Scripture doth not declare. But that there shall be such a conflagration, and that THIS FIRE SHALL BE FOR THE EVER-
 “LASTING PUNISHMENT BOTH OF THE DEVIL AND
 “WICKED MEN, WHO WILL ALL BE TUMBLED
 “DOWN

being marked and distinguished from
other Spirits by their confirmed propen-
 sity

“ DOWN INTO THESE LOWER REGIONS, WHICH
 “ WILL THEN BE A PERFECT LAKE OR SEA OF
 “ FIRE (as the Scripture expresseth it, Rev. xix. 20.)
 “ is beyond all doubt. To this purpose let us observe
 “ what the Apostle says, *The Lord Jesus shall be revealed*
 “ *from heaven with his mighty angels in flaming fire, to take*
 “ *vengeance of them that know not God, and obey not the*
 “ *Gospel of our Lord Jesus Christ, 2 Thess. i. 7.*

“ But more expressly this conflagration of the world is
 “ taught us in the second Epistle of St. Peter, Chap. iii.
 “ 6, 7. where the Apostle tells us, that *as the world*
 “ *which was of old perished by an universal deluge of*
 “ *water, so the heavens and the earth which are now, are*
 “ *kept in store, reserved unto fire against the day of judgment*
 “ *and perdition of ungodly men.* From whence it is plain,
 “ that at the day of judgment this world shall be set on
 “ fire, and that fire shall be for the punishment of un-
 “ godly men. Furthermore, in the verses following, he
 “ adds to the same purpose, *The day of the Lord shall come*
 “ *as a thief in the night, in which the heavens shall pass*
 “ *away with a great noise, and the elements shall melt with*
 “ *fervent heat; the earth also, and the works that are*
 “ *therein, shall be burnt up, ver. 10.*

“ If any one be at a loss to conceive how the heavens
 “ should be set on fire as well as the earth, as St. Peter
 “ three times in this chapter affirms they shall be; the
 “ difficulty will be removed by considering that the hea-
 “ vens here spoken of, are not those heavens in which
 “ the

sity to *Evil*, and their continual opposition to *every good Principle*; which renders

“ stars are, (in which signification we commonly use that
 “ word) but the sublunary heavens, viz. those lower re-
 “ gions of the air, wherein are the clouds and vapours
 “ and other meteors, which are here called the elements,
 “ and in which sense the heavens are frequently taken in
 “ holy Scripture. Now these heavens, together with all
 “ that is in them, shall at that day pass away with a
 “ crackling noise of fire, and the earth, and all the things
 “ in it, shall be put in flames. David tells us, that *upon*
 “ *the wicked God shall rain fire and brimstone, and an hor-*
 “ *rible tempest; this shall be the portion of their cup*, Psalm
 “ xi. 6. And our Saviour intimates the same, when he
 “ tells us, as *in the day when Lot went out of Sodom, it*
 “ *it rained fire and brimstone from heaven, and destroyed*
 “ *them all; so shall it be in the day when the Son of man is*
 “ *revealed*, Luke xvii. 29, 30.

“ And now who can express the horror and confusion
 “ that shall be at that day? Who can fancy so sad and
 “ dismal a face of things, as shall then be all the world
 “ over? Could we imagine ourselves to be present, when
 “ the whole frame of nature is upon the point of dissolu-
 “ tion, and the whole world in flames about our ears,
 “ with what terror and amazement should we be filled?
 “ How would our hearts fail us, and our joints be loosed;
 “ and our knees smite against each other, Dan. v. 6. unless
 “ we were sure we were in the number of those who
 “ should be waisted up to meet the bridegroom with com-
 “ fort? Oh, what will then become of all impenitent
 “ sinners!

renders their final condemnation to that
 “*everlasting Fire*” inevitable; for “*the*
DEVILS also believe and tremble:” (James
 ii. 19.) by which, it seems, they fore-
 know their own certain condemnation,
 like those abandoned *Human Sinners*,
 who “*sin WILFULLY after (they) have*
 “*received THE KNOWLEDGE OF THE*
 “*TRUTH;*” to whom “*there remain-*
 “*eth no more Sacrifice for Sins, but a cer-*
 “*tain fearful LOOKING FOR of Judg-*
 “*ment and fiery Indignation, which shall*
 “*devour the Adversaries.*” Heb. x. 26, 27.

“*sinners!* What will become of all worldly, sensual, am-
 “*bitious, voluptuous men, who set up their rest in this*
 “*world, and mind nothing but their ease, and the gra-*
 “*tification of their appetites, or the pursuit of their*
 “*secular interests!* When they shall see all that they
 “*loved, all that they admired, all that they delighted*
 “*in, gone, irrecoverably gone in a moment!* Lastly,
 “*what will become of all those bold profane persons,*
 “*who entertained all discourses of a future judgment*
 “*only with scoffs and derision!* Oh, how will they find
 “*themselves abused, and see, to their great amazement,*
 “*what they would never before believe, that there is a*
 “*reward for the righteous, that there is indeed a God that*
 “*judgeth the earth!*” Pl. lviii. 11. Archbishop Sharp’s
 Sermons, Vol. 6. p. 184—186. 3d Edit.

This clear description of *Human Reprobacy* opens to us a very probable idea of the *Angelic Reprobacy*, or the mode whereby the *Nature of Devils* was first occasioned; and at the same time proves, that *Men* are equally liable to fall into the same lamentable Degeneracy and horrible Apostacy from God, and thereby may become a sort of *Devils* (55), but indeed, of a very base and inferior

(55) Thus the reprobate Judas was mentioned, even by our Lord himself, (who knew the wilful wickedness of his avaricious heart, John vi. 64.* and that he was a thief, John xii. 6.) was mentioned, I say, in express terms, as being a DEVIL — “*Have not I chosen you twelve* (said our Lord to his disciples) “*and one of you is a DEVIL.*” John vi. 70. The MAN, indeed, was the work of the benevolent Creator, but he became a DEVIL by the operation of his own mind, assisted by the spiritual Influence of SATAN, whom he neglected to resist (thus wilfully abusing the divine hereditary Knowledge of Good and Evil within himself) and of course partook of the Diabolical Nature; which will, most certainly, be the unhappy case of every other Man, who, in like manner, neglects that necessary Resistance to SATAN, and his own predominant passions, whereby he is rendered a Slave to habitual Sin!

“For JESUS knew, from the beginning, who they were that believed not, and who should betray him.” John vi. 64.

order:

order : for though they may be EQUAL, perhaps, IN WICKEDNESS (when the restraining Power of *Conscience*, or the *Divine Knowledge of Good and Evil*, is entirely effaced, or withdrawn from them) yet they must remain as much INFERIOR IN POWER and ABILITIES, as *Human Nature* is inferior to the created Part of *Devils*, I mean the *Angelic Nature*; for the Scriptures inform us, that ANGELS “are GREATER in Power “and Might;” (2 Pet. ii. 11.) and consequently must retain a GREATER proportion of both, (i. e. *Power* and *Might*) even in their *fallen State*, than *reprobate Men*.

The *Devils*, or *Satanical Spirits*, are constantly represented in the Scriptures to be as diametrically opposite in their Nature to the infinite Goodness of God, as *Darkness* is to *Light* (56); as *False-*

(56) “GOD IS LIGHT, and in him is no DARKNESS “at all.” 1 John i. 5.

good (57) is to *Truth* (58); as implacable and unprovoked *Malice* (59) is to everlasting *Mercy* and *Love* (60)! And, therefore, as they were really "*Angels*" in "*their first Estate*," so entire a change in their very nature may fairly be accounted as "*Chains of Darkness*"—of *horrible Darkness*! wherewith they are bound, as it were, and reserved for eternal Judgment, without hindrance or impediment to their natural activity in promoting *Evil*, as far as God is pleased to permit, in order to prove the Faith

(57) "*Ye are of your Father the DEVIL, &c. When he speaketh a LYE, he speaketh of HIS OWN: for he is a LYAR, and the Father of it.*" John viii. 44.

(58) "*I am the Way, and the TRUTH, and the Life.*" John xiv. 6.

(59) "*He (the Devil) was a MURDERER from the beginning, and abode not in the Truth, because there is no Truth in him.*" John viii. 44.

(60) "*GOD is Love.*" 1 John iv. 8. "*For the LORD (Jehovah) is good: his MERCY IS EVERLASTING, and his TRUTH endureth to all generations.*" Psa.

c. 5.

good

2 U

of

of Mankind; as in the severe trials of Job's patience, and also in the temptation even of our Lord himself, which cannot be otherwise understood than in a literal sense; for CHRIST in *his Human Nature*, not only overcame those extraordinary exertions of the Devil's power, related by the Apostle Matthew (Chap. 4.) and the Evangelists Mark (Chap. 1.) and Luke (Chap. 4.) but was also "*in all points tempted like as we are (yet) without Sin.*" Heb. iv. 15.

And our Lord also declared the earnest wish and activity of the Spiritual Enemy to overcome the Faith of the Apostle Peter—"Simon, Simon" (said our Lord) "*Behold, SATAN HATH DESIRED (to have) YOU, that HE MAY SIFT (you) AS WHEAT: but I have prayed for thee, that thy Faith fail not: and when thou art converted, strengthen thy brethren.*" Luke xxii. 31, 32. This is a clear

a clear Revelation that *Human Nature* is really liable to the impulse and temptations of *wicked Spirits* (61), which will certainly prevail over us, and become

(61) The above remarks are principally intended for the use of those persons who disbelieve the *Reality of Spiritual Influence*; but there are some people (and worthy people too) who are apt to fall into a *contrary Extreme* concerning *Spiritual Adversaries*: I mean those persons, who, through bodily disorders, are subject to *low Spirits* and *religious Melancholy*, whereby they are led to conceive, "either that *GOD* has forsaken them, and left them to themselves, or that it is the *DEVIL* that is always busy about them, and raiseth those tumults and disturbances in their minds." And as this unhappy case of *RELIGIOUS MELANCHOLY* may be esteemed an *Affection of the Mind*, as well as of the *Body*, it certainly relates to my present subject, and seems worthy of as much notice in this tract, as most other *Affections of the Human Mind* which I have mentioned; but I am precluded from offering any remarks of my own upon it, by the writings of my grandfather, who has already treated this case so fully, so judiciously, and so satisfactorily for the comfort of such persons as may happen to want advice thereupon, that it would be superfluous to add any thing more than a reference to those parts of his works where the subject is examined and discussed. See Archbishop Sharp's Sermons, Vol. 3. Sermon. 2. p. 21. and indeed all the Sermons collected in that Volume are on such points as are most liable to perplex and disturb the minds of persons subject

the Principles of Action, if we are not careful and vigilant to *resist* them as we ought: for Christ did not forbid the Tempter from using his endeavours against *Peter*, but only prayed, that THE FAITH of the *Apostle* should not fail; whereby he has taught us, that a sound and stedfast FAITH (for which WE ALSO are bound to pray) will sufficiently enable us to resist the POWERS OF DARKNESS.

But when Men disbelieve the very existence of those active *Spiritual Adversaries*, how should they be upon their guard to resist their influence? For *Unbelief* in the existence of *Spiritual Beings* will certainly be promoted, even by the DEVILS themselves, in all places where-ever they can gain advantage by it, and especially wherever Scepticism, Deism,

to low Spirits and religious Melancholy; and the several difficulties are explained in such easy and natural arguments, as cannot fail to instruct and remove the doubts of every attentive reader.

and

and the groundless notions of the *Saducees*, are openly set up in opposition to the clear testimonies of revealed Religion, and the true Faith: for in all such places, it is obvious, that the interest of *Satan's* empire will be promoted by a disbelief of his existence; and consequently, that the *Angels of Darkness* will, in such places, most carefully abstain from every outward and visible demonstration of their agency and power among Men. Whereas at other times, and in other places, where ignorance of a contrary nature has prevailed, and Men have been subjected to *superstitious* terrors, by neglecting the only proper object of their confidence, in such places, I say, the Agency and Interference of DEMONS with Mankind have ever been notorious and manifest; of which the histories of all Heathen nations bear ample testimony.

The uniformity of *Demon Worship*, in all parts of the world, before the preaching of the Gospel, affords also a clear proof of the worldly *Empire of Satan*; for though Devils were worshipped under various names, and various figures, yet there was a constant uniformity in all such particular points as tended most to *the Destruction of Mankind*, or to lead Men to the most direct opposition to the revealed Laws of God, whereby the universal Author or Promoter of such baneful devices was clearly discoverable; the same being for the most part contrary to the *Nature of Man*, and such, therefore, as could not *naturally* proceed from *Man* alone.

Hence we may plainly account for the universal adoption of *Human Sacrifices* amongst all *Heathen Nations*! Some of these deluded people withheld not even their own offspring from their *Spiri-*

tual Deceiver ; the spilling of *Human Blood* being most grateful to that *Being*, who “ *was a MURDERER from the beginning* (62). Hence we may also account for *the Cuttings in the Flesh for the dead*, and the marking or *tattooing* of the skin, which still prevails amongst the African and American nations, and the present uninformed Islanders of the South Seas, as much as it formerly did amongst the Picts, and other more ancient Heathens ; for their *marks in the flesh* were certainly intended by the *Spiritual Deceiver*, as a sort of *Dedication to himself* (63), and as an affront to the Divine Creator,

(62) “ Ye are of your Father the Devil, and the lusts of your Father ye will do : *He was a Murderer from the beginning*, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own : for he is a Liar, and the Father of it,” John viii. 44.

(63) I have been informed by an Englishman, who lived many years amongst the Indians in the internal parts of North America, very far to the westward, (and who

Creator, who formed Man without any such unnatural distinctions, and expressly com-

is himself *tattooed* with all the marks of distinction common to the nations with whom he has had any connections) that he once saw a party of Indians, (who had taken some prisoners in war) tattoo a couple of their unfortunate captives with the most curious marks they could devise, and afterwards hang them up upon a tree, as a sacrifice to that *infernal Being* which they worshipped, saying at the same time in their language, that they hoped those *two fine Men* (viz. finely tattooed) whom they presented, would be acceptable to him; for though the Indians in general acknowledge that there is a *God*, whom they call the *Great and Good Spirit*, yet, through the delusions of the Devil, they think it more profitable to worship *Evil Spirits* by way of propitiation, lest they should hurt them.

“ Outre l'idée du premier Estre qu'ont les Sauvages,”
 (says Father Lafitau, speaking of the American Savages)
 “ et qu'ils confondent avec le Soleil, ils reconnoissent en-
 “ core plusieurs Esprits ou Genies d'un Ordre inferieur,
 “ que les Iroquois nomment *Hondatkon-Sona*, c'est-à-dire,
 “ *Esprits de toutes Sortes*. Le nombre n'en est point de-
 “ terminé, leur imagination leur en fait voir dans toutes
 “ les choses naturelles, mais encore plus dans celles, dont
 “ les ressorts leur sont inconnus, qui sont extraordinaires,
 “ et qui ont quelque air de nouveauté. Quoiqu'ils leur
 “ donnent en general le nom d'Esprit, d'*Okki*, ou de
 “ *Manitou*, qui leur sont des noms communs avec le
 “ premier Estre, ils ne les confondent pourtant jamais
 “ avec cet Estre superieur, et ne leur donnent jamais cer-
 “ tains noms particuliers, qui le designent lui seul, tel

commanded in his revealed Law.—“ *Ye shall not make any cuttings in your flesh for the dead,*” (or rather FOR THE SOUL)
 “ *nor print any marks upon you : I am the Lord*” (that is, JEHOVAH, *the only eternal BEING.*) Levit. xix. 28.

And as the “ *forbidding to marry*” is declared in Scripture to be “ *a Doctrine of Devils*” (64) ; so we accordingly find,

“ *que sont les noms Chemiu, Arakui. Ces Esprits sont tous des Genies subalternes ; ils reconnoissent même dans la plupart un caractère mauvais, plus porté à faire du mal que du bien ; ils ne laissent pas d’en être les Esclaves, ET DE LES HONORER PLUS QUE LE GRAND ESPRIT, qui de sa nature est bon, mais ils les honorent par un effet de cette crainte servile, qui a le plus contribué à maintenir la superstition et l’idolâtrie, que l’Ecriture Sainte appelle pour cette raison une Servitude ; ainsi ils sont véritablement idolâtres.*” Mœurs des Sauvages Américains, Tom. 1. p. 145, 146.

(64) “ *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to SEDUCING SPIRITS, and DOCTRINES OF DEVILS ; speaking lies in hypocrisy, having their conscience seared with a hot iron ; FORBIDDING TO MARRY (and commanding) TO ABSTAIN FROM MEATS, which God hath created*

find, that amongst the ancient Heathens there was an order of Nuns or Priestesses (called *Vestal Virgins*) that were bound, *contrary to Nature*, in vows of CELIBACY; and amongst the *Heathen* Tartars, Chinese, and other idolaters, even to this day (65), there are distinct orders of

“ created to be received with thanksgiving of them which
“ believe and know the truth.” 1 Tim. iv. 1—3.

(65) The celebrated Venetian *Father* MARK PAUL, in the account of his Travels through the East, speaking of the territories of the *Great Cham of Tartary*, informs us, *that there are MANY MONKS appointed to the worship of idols, who have a great MONASTERY*. *Inveniuntur in Regione illa PLURIMI MONACHI, idolorum cultui deputati: habent hi MONASTERIUM quoddam magnum, &c.* *Novus Orbis Regionum ac Insularum, &c.* p. 360. See also p. 385. of the *Pagan Monks and Monastery* at the city *Caigui*.

Mr. Isbrants Ides, who was *Envoy Extraordinary* from their Czarian Majesties John and Peter Alexowitz, in 1692, to the Court of *China*, speaking of the town of *Jekutskoi*, on the river *Angara*, which rises from the lake of *Bakal*, says, “ On one side of this town, likewise, there
“ stands a FINE MONASTERY, or CONVENT, on that
“ particular spot where the river *JAKUT*, from whence it
“ derives its name, empties its waters into the *ANGARA*.”
Extract from Mr. *Isbrants Ides* Travels, inserted in the English edition of *Monf. Le Brun's Travels*, p. 165.—In the

of *Men*, it seems, as well as *Women*,
laid under the same unnatural restraint
(*those who were bound*) through

the following page mention is made of the *Mongolian Devotees*; and he describes a *Mongolian Nun*, as well as a *LAMA* or *Priest**; from whence it is natural to conclude, that the monastery or convent beforementioned belonged to one or the other of these orders. They both kept their account of their vain repetitions and numerous prayers, by

Strings

* "Whilst the envoy resided in this place, he met with a
" *Taischa*, that is to say, a *Mongolian*, or *Mogulian* lord, who had
" thrown himself under the shelter and protection of the Czar of
" *Moscow*, and had been for some time a proselyte to the Christian
" faith, and received a member of the Greek church.

" This young nobleman had a sister, who was a *Mongolian nun*,
" and was greatly inclined to become a Christian convert, as well as
" her brother. In conversation upon that serious and important
" topic, she would ingenuously acknowledge, that the God in
" whom the Christians put their trust and confidence, must of
" necessity, in her opinion, be an omnipotent God indeed; since
" he had expelled their *Mongolian* deity out of paradise; but
" she was firmly persuaded, that a time would come, when he
" should be restored." (a proof this that the MONGULIAN NUNS
are Pagans) " and never be subject to the like disgrace again.

" When any of these NUNS, or MONGULIAN DEVOTEES
" enter into a room, they never salute any person present whom
"soever, tho' 'tis a customary thing with their ladies, who live un-
" der no restraint; since their order is too strict to approve of such
" formal acts of complaisance. IN HER HAND SHE HELD A
" STRING OF BEADS, which she counted over and over with
" her fingers; and was attended by a MONGULIAN PRIEST,
" whom they called a *Lama*, WHO HELD IN HIS HAND LIKE-
" WISE A STRING OF BEADS, which he kept constantly
" counting with her, and at the same time visibly moved his
" lips,

through the instigation of their spiritual
Adversary (66); and yet the same De-
 ceiver

Strings of Beads, like our *Popish Christians* *; and though we have no account that the ancient Heathen used BEADS, yet they were certainly equally distinguished by their numerous prayers and repetitions (for which alone the *Beads are used*); as our Lord himself testified—
 “But when ye pray” (said he) “use not VAIN REPETITIONS, AS THE HEATHEN DO: for they think that they shall be heard for their MUCH SPEAKING: Be not ye therefore like unto them,” &c. Matt. vi. 7, 8.

(66) *Adversary*—The name for an *Adversary*, *Hater*, or *Enemy*, is *Satan* (שטן) which name was generally applied by the Jews to the *Spiritual Enemy* in particular; and it is remarkable, that many of the Heathen Tartars worship the *Devil* under that very name to this day.

The
 “lips, like one deeply engaged in private contemplation, AS
 “IS CUSTOMARY AMONGST THE MONGOLIANS, AS
 “WELL AS THE CALMUCS. This priest, by the incessant
 “practice of this branch of devotion, had wore his thumb, his
 “nail, and the joints of his fingers to that degree, that he had
 “perfectly lost the sense of all feeling in them.” Le Brun’s
 Travels, p. 166.

* In the account of the *Dutch Embassy* to the Great Cham of Tartary (Ann. 1655 to 1657) where the author describes the idolatrous Chinese priests, (pars ultima, p. 54.) it appears that some of them use *Beads*, and are also, in many other respects, like the *Romanish Priests*, as that they fill their chapels with statues; they abstain from flesh, but not all; however, “such crimes” (says the author, meaning such crimes as the eating of flesh) “are easily pardoned for money; and, like them, they boast that the souls of
 “the

server promoted, almost universally amongst the Heathen, as a *sacred Rite*,
the

The author last quoted, respecting the Tartar Devotees, tells us, in page 152, concerning the idols of the *Ostiachs*, that “ *these idols are called SAITANS, a name which seems to derive its origin from SATAN, the arch fiend of Hell.*” And in page 186, speaking of the people of BARABINSY, who are a kind of CALMUCS, he says—“ When they traverse the woods, in order to hunt down their game, they take their *Saitan*, as they call it, along with them; which is an image made of wood, inelegantly carved with a knife only, and covered with a parti-coloured stuff, not unlike that which is frequently worn by the female Russians. This idol, or *Saitan*, of theirs is inclosed in a box, which is carried upon
“ a par-

“ *The damned are redeemed from hell by their prayers:*” some live by begging, others live in caves and mountains, but “ *the greatest part in MONASTERIES*” Some of them have “ *a long black robe and square cap, and walk with a Pater noster or Rosary,*” (that is, a string of beads) in their hands. The women or NUNS have separate monasteries, shave their hair, and REJECT MARRIAGE; and the priests, of the sect of *Lauzu* profess celibacy, and live in monasteries. “ *Ceremonias fere instat Romanensium habent. Horas suas plane more Gregoriano cantando recitant. pagodas suos et SACELLA STATUIS REPLENT.*”—“ *CARNIBUS, ET QUÆ VIVUNT, ABSTINENT, sed non omne, et talia peccata facile argento condonant, jactantque damnatorum animas suis se precibus ab inferis redimere posse.*” “ *Capillos continue abradunt. Alii mendicando vagantur, alii in speculosis et montibus vivunt; maxima pars vitam in COENOBIIIS SACELLORUM agunt,*” &c.—Vestitus eorum dispar, ut ex quatuor iconibus (referring to the picture in p. 55.) videri potest. Aliqui, ut primus ad levam (on the left side of the plate) longa nigra

the promiscuous use of Woman, in order
to draw Men by their *natural Lusts* to
join

“ a particular sledge ; and to this their god they offer up
“ the first-fruits of their chace, be it what it will, with-
“ out any exception.

“ When they prove more successful than they could
“ reasonably expect, and when safely arrived at their re-
“ spective cabbins, this *Saitan*, or idol, is deposited in
“ the most conspicuous part of their tent, or hut, in its
“ proper box, and covered over with the finest furs they
“ are masters of, by way of grateful acknowledgment of
“ the great success they have met with through their
“ means ; and there they are left untouched till they are
“ grown rotten and worthless in process of time ; for
“ they are firmly convinced, that they should be guilty
“ of the most heinous sin of sacrilege, should they strip
“ them of those robes, or apply them to any other purpose
“ whatsoever.”

nigra toga, quadrato pileo, PATER NOSTER, aut ROSARIUM
MANU TENENTES, incedunt.—Habent feminæ separata mo-
nasteria, quæ et ipsæ capillos radunt, CONJUGIUM REPUDI-
ANT et sine Nica vocantur. Tertiz Sæcæ Lauzu quidam Con-
fessus coetaneus auctor, &c. (of whose followers, he says, in the
next sentence) HI IN COENOBIIIS CÆLIBES VIVUNT, &c. pars
ultima, p. 54, 55. And lest the testimony of my Dutch author (who
is nevertheless very respectable) should be called in question by
any partial bigot of the Romish church, I must beg leave to add a
similar testimony even of a learned Jesuit (*Athanasius Kircher*)
who, in his *China Illustrata*, p. 154, makes particular mention of
a MONASTERY of idolatrous *Chinese* Priests, or Bonzes at the
city of *Camsan*; and in his account of the Japanese idol, p. 139,
he informs us, that the Japanese believe that their idol *Amida*
requires

join the superstitious Congregations of his Worshipers.

Of this kind were the Rites of Venus among the Greeks, Romans, and (more particularly among) the inhabitants of Cyprus (67); the shameful Rites of Af-

(67) "The young women here used to prostitute themselves to such strangers as came ashore, in order to raise money for their portions." Univ. Hist. Vol. 8. P. 239.

requires nothing of them to incline him to save them, except a FREQUENT REPETITION of the word. *Namu, Amida, But*, that is, "Happy Amida, save us" (Compare this with the vain repetitions of the *Popish Rosary*.) And when they repeat these words, they also use their *Rosaries*, or *Strings of Prayer Beads*, which the *Japanese* (says he) have in common with the *Christians*, and which are commonly painted in the hands of their idols, as you see (says he) in the annexed picture, which shews the representation of AMIDA, and every way corresponds with the figure of PUSSA, the goddess of the CHINESE.—Illos huic idolo tantum tribuere, ut ad salvandum se nihil aliud requiri credant, nisi frequentem harum verborum repetitionem: NAMU, AMIDA, BUTH, hoc est, *Felix Amida, salva nos*. Quæ verba identidem repetunt, Rosaria sua, seu coronas e glâbulis precatoriis confectas gerunt, quas Japoni communes habent cum Christianis, et in idolorum manibus sæpe depinguntur, ut hic imagine adjuncta vides, quæ imaginem Amida, refert, et *Ruffæ Senayum* Deastræ undequaque respondet ut postea videbitur. See the plate at p. 154, where *Pussa* is represented holding a *Rosary* in one of her many hands. And in the picture of the *Great Lama*, the same author represents him holding a *String of Beads* in his right hand, p. 73: and the priest which attends the idol *Menipp* is represented in the plate at p. 137 and 145, with a *String of Prayer Beads* hanging from his girdle after the *Popish Edition*.

tarte

tarte (whom the Heathens called *Queen of Heaven*) in her temple at *Byblus* (68): Those of *Thammuz* (69) (or *Adonis*)

(68) —“ for there she had a temple as the *Venus* of *Adonis*; and there such women as would not conform to the custom of shaving their heads, at the annual time of lamenting *Adonis*, were bound to prostitute their bodies, one entire day, for hire; and the money thus earned was presented to the Goddess.” Univ. Hist. Vol. 2. p. 342.

(69) “ *There sat women weeping for TAMMUZ,*” Ezek. viii. 14. “ *Whoever he was*” (i. e. *Thammuz*) “ the superstition of mourning over him was universally practised by the women in those parts,” (speaking of the country of the *Phœnicians*, or land of *Canaan*.) “ They began their lamentations at a stated time: they set up their outcries as soon as they perceived the river *Adonis* to appear of a bloody hue, as at certain times it did *. The lamentations of a mother for the loss of her only son could not be more loud, or tender: they then proceeded TO THE SACRIFICES OF THE DEAD, having first DISCIPLINED THEMSELVES WITH WHIPPING;” (which practices have since been revived

* “ The cause of this red face of the river was anciently known; and, by those who were not so superstitious, as the rest of their cotemporaries and countrymen, ascribed to a kind of *Minium*, or red earth, which this river brought away when it swelled to an unusual height. It is still subject to the same appearance in the time of floods.” (For which he quotes Mr. Maundrel’s Travels.) Univ. Hist. Vol. 2 p. 327.

among the Phœnicians, Syrians, and Apostate Jews : Those of *Tanais*, or *Anaitis*, among the *Armenians* (70) : And those of MYLITTA, the *Aphrodite*, or *Venus* of the ancient Babylonians, and more Eastern nations, at whose shrines women of all ranks, even of the first quality, were required once in their lives to prostitute themselves (71). The impious

vived by THE CHURCH OF ROME, at the instigation, without doubt, of the same spiritual Author) “ and the “ next day, pretending him to be revived, and ascended “ through the air to the upper regions, *they shaved their “ heads*, as the *Egyptians* did for the loss of *Apis*; and “ at *Byblus*, at least, those who would not comply, “ were bound to PROSTITUTE THEMSELVES in the “ manner and for the purposes above specified.” Univ. Hist. Vol. 2. p. 345.

(70) “ In honour of this Goddess” (*Tanais*) “ and “ in her temple, the *Armenians* used to prostitute their “ daughters, it being a custom among the young women “ to consecrate their virginity to *Tanais*, that is, to her “ priests.” Univ. Hist. Vol. 9. p. 491.

(71) Ὁ δὲ δὴ ἀίσχυρος τῶν κομῶν ἐστὶ τοῖσι βαβυλωνί-
οις, ὃς δὲ δὴ ΠΑΣΑΝ ΓΥΝΑΙΚΑ ἐπιχωρὶν ἰζομένην ἐς
ἄρον Ἀφροδίτης (who is called also μυλῖτα in the same
page) Αἰτία ἐν τῇ Ζοῇ μυχθῆναι ἀνδρὶ ξένῳ, &c.
Herod. Lib. 1. p. 83. Frankfort Edit. 1608.

Herodotus

impious Rites of BAAL-PEOR (whereby many of the *Israelites* were ensnared by “*the Council of Balaam*” (72) seem to have been of the same kind (73); and to increase the temptation to *Demon* worship, it appears that the women of the first quality, among the daughters of *Moab* and *Midian*, were not exempted from that most disgraceful and pernicious pollution, baneful both to body and soul: for the *Midianitish* woman, that

Herodotus also tells us, that there was a similar law at Cyprus—“ἐν ἡμετέρῃ δὲ καὶ τῆς Κυπρῆς ἐστὶ παραπλοῖος νόμος.”

—(72) —“*Behold THESE*” (said Moses, speaking of the *Midianitish* women, that were taken prisoners by the *Israelites*) “*caused the children of ISRAEL, through the COUNCIL of BALAAM, to commit trespass against the Lord in the matter of PEOR, and there was a plague among the congregation of the Lord.*” Numb. xxxi. 16.

(73) “*For worshipping Baal-Peor*” (says Bishop Patrick) “*into which they*” (the *Israelites*) “*were inveigled by the women; who invited them to a feast, and there by their charms excited another fleshly appetite in them: which they would not let them satisfy, unless they would both eat of their sacrifices, and worship their idol,*” &c. On Numb. xxy. 18.

prosti-

prostituted herself to *Zimri* the Simeonite (and was killed, together with her captivated Israelitish paramour, by *Phineas*) is expressly declared to have been the daughter of *Zur* (74), who was "HEAD OVER A PEOPLE, and of a CHIEF HOUSE in Midian." (Numb. xxv. 15.) And he is mentioned afterwards as one of THE KINGS of Midian. (Numb. xxxi. 8.)

Thus "*the Council of Balaam*" promoted the service and worship of *Devils*; and this should warn us of the extreme danger of yielding to the crime of *Fornication*, which, in all ages and nations, has been used as a snare to vilify mankind, and enslave them to *Spiritual Adversaries*: for as THE FORBIDDING TO MARRY is unquestionably THE DOC-

(74) "By whose consent, no doubt" (says Bishop Patrick) she went upon this wicked design, that by her noble garb and attendance she might the more powerfully intice the great men of *Israel* to idolatry."

TRINE

TRINE OF DEVILS (see p. 156 preceding) whereby those, who devote themselves to such *unnatural* commands, fall under more severe *Temptation* to FORNICATION (75), so, on the other hand,

(75) When Pope Gregory VII. (Hildebrand) removed the married Priests (in the year 1074) from officiating in the church service, and forbid the laity to hear them say mass, the numbers of *Monkish* or *unmarried* clergy were of course increased; and the scandal of *Incontinence* (the necessary effect of “*forbidding to marry*”) became notorious, of which even the Monk Matthew Paris bears ample testimony—“*Porro PAUCIS CONTINENTIAM OBSERVANTIBUS, aliquibus eam causa lucri ac jactantiae simulantibus, multis INCONTINENTIAM perjurio multiplici ori ADULTERIO cumulantibus.*” M. Paris Hist. Angl. p. 9. And afterwards, in the reign of Henry I. (anno 1102) when Archbishop Anselm excommunicated the married Priests (whom he maliciously called “*Sacerdotes concubarios,*” as if their lawful wives were no better than *concubines*) there were not wanting some prudent persons (even in those *dark days*) to declare the *immoral* tendency of the measure, as M. Paris testifies. “*This (says he, speaking of the said excommunication of married Priests) seemed good to some, and to others DANGEROUS, lest while they aim at PURITY greater than their strength, they should fall into worse UNCLEANNESSE.*”

a remark-

“*Hoc autem bonum quibusdam visum est, et quibusdam PERICULOSUM, ne dum munditias viribus majores expeterent, in IMMUNDITIAS LABERENTER DETERIORES.*” M. Paris Hist. Angl. p. 58.

FORNICATION is reciprocal in its effects, by being one of the most baneful obstacles to lawful and virtuous MARRIAGE, and, consequently, to the increase and multiplication of mankind : but this, bad as it is, is not the worst consequence of habitual FORNICATION ; for men, being thereby drawn away from the service and worship of their Creator,

a remarkable example of which he gives us in the person of *Cardinal John de Creme* *, (*Joannes Cremenfis*) who, after holding a council of the clergy in London (in the reign of Henry II.) against *married Priests* (and therein bitterly exclaiming against the *monstrous wickedness of rising from the side of a whore*, for so he affected to call the virtuous wife of a Priest, to *perform Mass*) was himself detected, *that very evening, in a real brothel*—"The affair was so VERY NOTORIOUS" (says M. Paris) that it "could not be denied, whilst the Cardinal exchanged great honour into profound disgrace."

* "Anno Domini M.C.XXV. *Johannes Cremenfis*, Apostolicæ sedis Cardinalis, de licentia Regis Anglorum veniens in Angliam, perendinavit per episcopatus et abbatias, et non sine magna donatione, ad Nativitatem Beatæ Mariæ apud Londonias solemne Confilium celebravit. Ubi igitur de concubinis Sacerdotum severissime tractasset, dicens summum esse Scelus de latere surgere meretricis, ad corpus CHRISTI consociendum : ipse cum die illa corpus Christi consecrasset, post vesperam fuit in meretricio interceptus : res notissima negari NON POTUIT, dum magnum decus in summum dedecus commutavit." M. Paris Hist. Angl. p. 70.

are

are gradually led to greater crimes, whereby their minds are more and more darkened, like those of the fallen Angels, until they are totally deprived of the *Light* and *Image* of their Creator, and lose both temporal and eternal Happiness!

When Men are IN BONDAGE to their own Lusts, there is no doubt but that Satan has already "got an Advantage" over them; and, by their Lusts, and unrestrained Affections, does hold them IN BONDAGE also to himself! So that a Man cannot free himself from *Spiritual* Bondage, without forsaking and repenting of his favourite sins; for we can have no direct idea of *resisting* the Devil (as the Scriptures command us) but that of *resisting Evil*, wherever we perceive it, whether in thoughts, words, or actions. But when Men entirely neglect this necessary resistance to *Evil*, they are sure

to be led on from one vice to another, till the two before-mentioned natural and *universal Principles* in Mankind, intended for their *Preservation*, viz. *Common Sense* (or *Reason*) and *Self-love*, have lost their influence: for the *Actions* of of a great part of Mankind cannot be accounted for upon any other *Principle* than that of a *lamentable BONDAGE* to the SPIRITUAL ADVERSARY, who leads them to actions that are clearly contrary to *Self-love* and *Common Sense*, and contrary even to any probable gratification that might afford a *Temptation* to Human Beings—to actions that apparently tend to their own everlasting destruction!

How common is it for Men to lift their hands against their own life, and deliberately to exclude themselves from all possibility of repentance? It must be allowed indeed, that real *Madness*, or *Lunacy*, and other *natural* distempers

and

and frenzies, are frequently the *Principles of Action* which occasion Suicide; but we have too many instances of *deliberate Self-murder*, wherein no such *natural* causes can with justice be alledged, though generally assigned by the coroner's juries, through a false notion of mercy, which inclines them to adopt the erroneous maxim, that "*all Men are mad who kill themselves.*" But nothing is more false!

If the Brute Creation were equally liable to voluntary deaths, *Suicide* might with more probability be attributed to natural causes *only*, as they are almost equally liable to *distempers*; but herein appears a capital distinction between *Human Nature* and that of *Brutes*. None of the BRUTE CREATION ever violate the *universal Principle of SELF-LOVE*, which the Divine *Author of Nature* has given them for their preserva-

tion ! And though MAN is also endowed with the *same Principle*, as I have already shewn, yet *the very BRUTES* make so much better use of it *than MAN*, that in them we distinguish the *same Principle*, even by another name, and call it INSTINCT—an INSTINCT of *Self-preservation*—an *Instinct*, because it is never violated. How are we to account for this seeming Superiority in the BRUTES ? Why should HUMAN NATURE be more subject to Depravity than they are ? MAN, who, in addition to that *natural Light* with which he was endowed at the time of his Creation, has since acquired an additional power of discernment and prudence for his preservation, even a *Divine Knowledge* of Good and Evil, that he “ *may know how to refuse the EVIL, and chuse the GOOD ;*” and yet is in general infinitely more depraved than the very BRUTES ! Let any reasonable Man consider how impossible it is,

is, by *natural Causes*, to account for so extraordinary a circumstance! That MAN, endowed with such a Superiority of *Knowledge* for SELF-PRESERVATION, and also endowed with *Self-love* in common with the rest of the Creation, should yet be subject to such monstrous Depravity, as to lose all sense of both, while the BRUTES are never known to violate that universal Principle, *Self-love*! except it be for a *reasonable Cause*, that they risk *their own Lives* in defence of their young, to preserve their species, or through gratitude, as Dogs will defend their masters, which surely is no Depravity! To what extraordinary cause then shall we attribute this very singular superiority of BRUTES in a circumstance so necessary to happiness. The cause is obvious, BRUTES have never been subject to *spiritual Delusions*, or to be actuated by *infernal Spirits*, since the time that the Serpent deceived our first parents!

There

There is no instance, I believe, since that time, of BRUTES being really actuated by evil Spirits, except one; and that was (be pleased to observe) by *express Permission* of our LORD himself, viz. when the Devils entered into the swine by the lake of Gennesareth. For it appears, that the Demons had no power to enter into the animals, till our Lord had expressly granted it: for—“*the Devils BESOUGHT HIM, saying, If thou cast us out, SUFFER US to go away into the herd of swine, and he said unto them, Go.*” THE PERMISSION being thus gained, the animals immediately acquired a new “*Principle of Action,*” too similar to that which actuates poor abandoned sinners among MEN (as when the Devil entered Judas, and led him, not only to betray his Lord, but to punish the horrid treason with his own hands, contrary to every conceivable *Natural Principle of Action*) so the unhappy Brutes

by

by Gennefareth were no sooner subjected, like *Mankind*, to the Bondage of *infernal Spirits*, than they immediately lost that Principle of *Self-love*, which in them (because never violated but at this particular time) is called *Instinct*; and by the immediate consequence of that loss, they have afforded us a notable example of the baneful effects of *Diabolical Inspiration* (76), to which at all other times

Man-

(76) This particular case of *the Gadarene Demoniacks* has been violently attacked by the opposers of the common received doctrine concerning *the Reality of Demoniack Possessions*. Three very eminent and learned men among them, for instance, have endeavoured to accommodate to their own notions the evangelical history of this matter, and by the failure of their several attempts have proved, that the *literal meaning* of the terms in which the Evangelists have related the several circumstances of that case (and no less than three Evangelists out of the four have mentioned it) cannot possibly be set aside, without raising up in its stead the most glaring absurdities! One of these gentlemen (notwithstanding his own errors) has very fully and justly censured the miserable shift to which the other two learned men were reduced, in attempting to defend their own groundless hypothesis.

A farther

*Mankind alone are subjected ;—for “ be-
“ bold” (says the text) “ the whole herd*

*“ A farther argument (says he) in favour of REAL POS-
“ SESSIONS, is taken from the destruction of the herd of swine,
“ which the DEMONS are said to have entered, and stimu-
“ lated to instantaneous madness. This case is considered by
“ some (continues he) ‘ as a decisive proof of the power of
“ Demons, both over the human and BRUTAL RACE’, and
“ is thought even to have been purposely designed by Provi-
“ dence to refute the opposite opinion. To enervate this argu-
“ ment, DR. SYKES suggested, and DR. LARDNER strenu-
“ ously contended, that THE SWINE WERE FRIGHTED BY
“ THE TWO MADMEN, AND SO DRIVEN DOWN THE
“ PRECIPICE INTO THE SEA. On the other hand (says
he) ‘ the advocates for the common hypothesis insist upon it,
“ (to my apprehension’ [continues he] ‘ with great reason,)
“ that IT WAS IMPOSSIBLE FOR TWO MEN, HOWEVER
“ PIERCE, TO PUT SO VAST A HERD OF SWINE AS
“ TWO THOUSAND INTO MOTION IN AN INSTANT,
“ AND TO CAUSE THEM ALL TO RUSH WITH VIOLENCE
“ DOWN A PRECIPICE INTO THE SEA; SWINE, CON-
“ TRARY TO THE NATURE OF MOST OTHER ANIMALS,
“ RUNNING DIFFERENT WAYS WHEN THEY ARE
“ DRIVEN.*

*“ This conclusion is expressed in too general terms. The example
is indeed “ a decisive Proof of the Power of Demons over the BRUTAL
RACE,” whenever Demons can obtain the Divine Permission to enter
Brutes; but without such EXPRESS PERMISSION the case itself
sufficiently demonstrates, (as I have remarked above, for otherwise the
asking and granting PERMISSION to enter the swine would be but
vain circumstances,) that they have NO POWER over the Brutal
Race. The case is very different with Human Bodies, which I have
already shewn.*

“ of

“ of swine ran violently down a steep place
 “ into the sea, and perished in the waters.”

Matth. viii. 28—32.

Thus

DRIVEN. But this part of the controversy might well be spared; it not appearing from the history, that the men ever fell upon the herd, or made any attempt to drive them into the sea. Nay, the history expressly refers their destruction to a different cause from the behaviour of the madmen.

“ An Essay on the Demoniacks of the New Testament.”

P. 280, 281. Many other insurmountable objections are alledged by the same ingenious writer, and may be seen at large in pages 283 to 290, if what I have already quoted should not be thought amply sufficient to confute the groundless supposition of the other two learned men. And he very justly concludes thereupon—“ For these reasons” (says he) “ I cannot accede to the opinion of those learned writers, who ascribe the destruction of the swine to the madmen.” But then (unfortunately for himself) he immediately adds—“ Neither” (says he) “ can I see any just ground for ascribing it to THE AGENCY OF DEMONS.” P. 291.

He tells us elsewhere, that “ what is called the ejection of DEMONS, is the case of a natural disorder,” p. 178 and 189 “—that there never was, nor can be, a real Demoniack,” p. 240—“ that the DEMONIACKS spoken of in the New Testament were ALL either MADMEN or epilepticks,” Prop. vi. p. 92.—And, with respect to the particular case before us, he asserts, that “ all that can be inferred from their” (the Evangelists) “ saying,” that “ the Demons came out of the Men, and entered into the herd of swine,” “ is, that the madness of the former was transferred to the latter, in the same

Thus the Influence of EVIL SPIRITS
became, manifestly, a Principle of Action
in

sume sense as 'the leprosy of Naaman was to cleave to Ge-
'haxi, and to his seed for ever.' P. 292. He allows,
however, 'what a learned writer' (says he) 'contends for,
'that in the case before us, "the power of imagination could
'have no place". It was never said, that the swine FAN-
'CIED themselves possessed; their disorder, I admit,' (says
this author) 'was REAL, but not therefore DEMONIACAL.
So great a miracle as that wrought upon them' (continues he)
'can be ascribed to no other AGENCY than that of God.'
P. 293.

Certain it is, that no created Being whatsoever, whe-
ther good or evil, visible or invisible, can have any power
to act without the Knowledge and Permission of the AL-
MIGHTY; but, at the same time, we must remember,
that there is a very material difference between "the
"AGENCY of God," and the PERMISSION of God.—
God is, indeed, said to do what he only permits, as I have
elsewhere remarked (see notes in pages 134 to 137) and
he sometimes grants his Permission to very unworthy
AGENTS, both spiritual and temporal, which act with views
and intentions very opposite to the actual purposes of God,
that are really effected by their Actions; for the histories
of all nations sufficiently testify, that even the *enemies* and
malicious dispositions of the enemies both to God and Man,
are frequently permitted to act as Instruments of DIVINE
VENERANCE (see my Tract on the Law of Retribution,
pages 125, 181, and elsewhere) to promote the eternal
Justice and Glory of the ALMIGHTY, as he alone can bring
Good out of Evil.

But
* Dr. Warburton, p. 223, 224.

in the poor Brutes, which overpowered
their “*Natural Instinct of Self-preservation,*”

But in all such cases, wherein there is manifest evidence of *Evil* in the production of events, though the same are certainly by the *Sufferance* or *Permission* of God, yet it would be highly injurious to truth to ascribe the *AGENCY* to God.

In the case before us concerning the *Gadarene Demoniacks*, the *PERMISSION* and the *AGENCY* are clearly distinguished by the Evangelists in the most express terms. ‘*So the DEMONS besought him, saying, if thou cast us out, SUFFER US to go away into the herd of swine. And he said unto them, Go.*’ Matth. viii. 31, 32.—‘*And all the DEMONS besought him, saying, Send us into the swine, that we may enter into them. And forthwith JESUS GAVE THEM LEAVE.*’ Mark v. 12.—‘*And they (the DEMONS) besought him (Jesus) that he would SUFFER THEM to enter into them (the herd of swine) and HE SUFFERED THEM.*’ Luke viii. 32.

Thus the *DIVINE PERMISSION* is clearly and distinctly declared; and the same faithful historians leave us as little room for doubt concerning the *AGENTS* in this matter: for, ‘*when they (the DEMONS) were come out, they entered into the swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*’ Matth. viii. 32.—‘*And the UNCLEAN SPIRITS went out, and entered into the swine, and the herd ran violently down a steep place, &c.*’ Mark v. 13.—‘*Then went the DEMONS out of the man, and entered into the swine: and the herd ran violently down, &c.*’ Luke viii. 33.

“*vation*,” and hurried them headlong to destruction ; and the cause being known

Here is the most EXPRESS EVIDENCE of three Evangelists, that DEMONS, or UNCLEAN SPIRITS, entered into the swine ; and the consequences of that entering are as clearly noted ;—the animals rushed headlong to their own apparent destruction ! A circumstance which was never known to happen, either before or since that time, to any *Brute Animals* whatsoever ; so that it is unreasonable to attribute that singular deprivation of *Natural Instinct* in *Brutes* to “ a *Natural Disorder*,” because the circumstances of it must necessarily be allowed to have been totally *unnatural* to *Brutes* ; though with mankind, alas ! it is far otherwise ; for we have almost daily examples of men that are absolutely actuated with the same *violent desire to rush headlong out of the world* ! But the reason of of this remarkable difference between *Men* and *Brutes* I have already (I hope) sufficiently explained.

Now, if it is unreasonable to attribute this singular destruction of *Brute Animals* to a *Natural Disorder*, it is much more unreasonable, nay, it will appear profane and blasphemous to say, that it “ *can be ascribed to no other Agency than that of God*,” when we consider that the *Demons*, which are said to have entered the swine, were not *mere nullities*, as this author supposes, not a mere name for deceased Souls, or the Souls of DEAD MEN, but are expressly declared by the Evangelist Mark to be UNCLEAN SPIRITS ! καὶ πνεύματα καὶ ἀκαθάρτα. Mark v. 13. For if the Sin against the Holy Ghost (the most unpardonable of all Blasphemies !) consisted, as many learned commentators have supposed, in attributing the the

known, it is very natural to conclude,
when we see *similar Effects* in *Human*
Beings,

the *Works of God* to "*Beelzebub the Prince of Demons,*" surely it must be almost equally dangerous to *ascribe to the Agency of God* the *furious and profane agitations* occasioned by the inspiration of *unclean Spirits*!

But I impeach not *the intention* of the learned author, but only the *tendency* of his doctrines: his excuse, however, is already prepared; he doubts (in page 61.) "*whether these epithets*" (EVIL and UNCLEAN, given by the Evangelists to the SPIRITS ejected by Christ) "*express their PERSONAL DISPOSITIONS, or only those EFFECTS they were supposed to produce;*" nay, even *Caco-Dæmon* (Caco-Demon) with him is "*not a wicked Demon?*" See note in p. 61. And he tells us in another part of his work, p. 352. that "*Infirmities, plagues, and EVIL SPIRITS, seem to be mentioned only as so many distinct species of DISEASES.*" These suppositions (for they are merely such) may seem at first sight to afford some excuse for his "*ascribing to the Agency of God*" the declared effects of "*unclean SPIRITS.*" But his error has still a deeper root; he has, in another tract *, "*ascribed to the Agency of God*" that which no less than three Evangelists have *expressly* registered amongst the transactions of the *Devil himself*, (I mean the *temptation of Christ by the Devil in the wilderness*); and he roundly exculpates *Satan* from the charge †; and yet all this is carried on in such smooth language,

* "*An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness.*" (2d Edit. enlarged).

† "*There was no real Presence or AGENCY of SATAN* (says he) "*ON THIS OCCASION,*" p. 63. and that "*the DEVIL was not really and personally present with Christ, but only in mental representation, and consequently could act no part in this whole transaction.*" P. 62.

Beings, that the same "*Principle of Action*" may perhaps have produced them ;

language, and with such seeming plausibility, that the author himself is apparently deluded by his own sophistry and mistaken conclusions * ; for, notwithstanding the plain

After a great deal of sophistry (in p. 50 to 59) in comparing the Evangelists account of the *Temptation* with several expressions in *Ezekiel* and *St. John* relating to the *Revelations of the Spirit* ; (viz. as that—'the Spirit took me up'—'lifted me up, and took me away'—'I was in the Spirit'—'He carried me away in the Spirit into the wilderness,' &c.) he boldly concludes thereupon in p. 59.—Thus (says he) from the EXPRESS TESTIMONY of the THREE several Evangelists, it appears, 'that Christ was conveyed into the wilderness IN A PROPHETIC VISION, TRANCE, OR EXTACY, under the asslatus or inspiration of the Spirit of God.'—But where has he shewn 'the EXPRESS TESTIMONY' of the three several Evangelists, that Christ was conveyed in 'A VISION' ? He cannot shew, that even one of the three has once used any such EXPRESSION, or even the least insinuation about a VISION on that occasion. Though the EXPRESSIONS of *Ezekiel* and *St. John* relate to *Revelations received in the way of VISIONS* ; yet that does not prove that all similar expressions, wherein the *Spirit* is said to lift up, or take away, must necessarily be understood as VISIONS. If his argument proved any thing at all, it would prove too much. Let us suppose it for once to be perfectly conclusive, and apply it to that text in the *Acts of the Apostles*, where we read, that—'the Spirit of the Lord caught away Philip,' and afterwards that he was found at *Azotus* : shall we say then (to argue like our critic) that—'this passage of Scripture is to be understood as a history, not of a fact, but of a vision, p. 64 ; and that it appears "from the EXPRESS TESTIMONY" of the text (though the text contains not a single word about a VISION, TRANCE, OR EXTACY, any more than the texts of the three Evangelists do about the supposed VISION of Christ) that Philip was conveyed in a VISION, that is, his removal was "not REAL and CORPOREAL, but SPIRITUAL and MENTAL only," p. 60. notwithstanding that the text afterwards asserts it as a FACT, that he was FOUND AT AZOTUS.

The

them ; especially if there be no previous circumstances of *Distemper* or *Distraction*, which

plain testimony of the Evangelists above-mentioned concerning *the Agency* of the *Devil* and *Satan* in that temptation ;

The circumstances of this transaction necessarily oblige us to understand, that the operation of THE SPIRIT upon Philip, when he was "CAUGHT AWAY," was not *visionary*, but *REAL* ; and it will appear upon further examination, that a similar *necessity* of literal interpretation is *equally* included in the circumstances of the other case also. Now "if *the Spirit of the Lord*" *REALLY* "caught away Philip" from the sight of the eunuch in the desert, and left him at *Axotus*, there is no absurdity in supposing that our Lord himself might also *REALLY* be "led" by (or in) "*the Spirit into the wilderness* ;" and that the history must necessarily be so understood, will, I trust, be hereafter shewn. That it was no unusual thing for the Prophets of God to be actually "led"---"carried"---or "caught away," by---or in---*the Spirit*, is manifest from the apprehension of such a *carrying by the Spirit*, expressed by the generous and faithful *Obadiab*, governor of king *Abah's* house, when *Elijah* required him to acquaint his master where he might find him, 1 Kings xviii. 12. and the opinion of *Obadiab*, with respect to the true meaning of such expressions, is certainly to be preferred before the sentiments of the author of the "*Inquiry*," &c. or perhaps than the opinion of any other man whatever, because *Obadiab* was not only personally acquainted with *Elijah*, but also with a great many other Prophets of the Lord, having himself preserved the lives of more than one hundred of them, by hiding and maintaining them in caves, so that he could not be unacquainted with the occasional effects of the HOLY SPIRIT upon Prophets ; and therefore we may fairly conclude, that his apprehension of the SPIRITS removing or carrying the Prophet to a different place, was not without just foundation or example, or at least not without probability, especially as we read, that *Elijah* was at last actually taken away in a miraculous manner, which was equally attributed to "*the Spirit of the Lord*" by the sons of the Prophets at *Jericho*---"left peradventure (said they) THE SPIRIT OF THE LORD

which may leave room to hope, that another Cause might reasonably be assigned which

tation * ; yet our author is pleased to assert, that it " is to be understood as a history, not of a fact, but of a VISION. As such (says he) the writers of the Gospel EXPRESSLY represent it" (by which, it seems, this learned author is so far blinded by hypothesis, as to forget the true meaning of the word EXPRESSLY ; for not one of the writers of the Gospel have EXPRESSED the least idea about a VISION in that particular case ; and yet he asserts, that they EXPRESSLY represent it) " without leaving us" (says he) " as the sacred penmen have been thought to do in other instances, to collect it from the nature and circumstances of the relation. They likewise (continues he) REPRESENT THIS VISION" (he must mean this VI-

SION

" LORD HATH TAKEN HIM UP, and cast him upon some mountain, or into some valley." (2 Kings ii. 16.) And they cannot surely be supposed to mean, that the Spirit of the Lord had taken him up in a mere trance or vision.

As that he was " led up of the Spirit into the wilderness, to be tempted of THE DEVIL (in which the AGENCY of the Spirit, and the AGENCY of the Devil, are clearly distinguished.) That Jesus said unto him (the DEVIL) " Get thee hence, SATAN :— and that then THE DEVIL (N. B. the appellations Satan and the Devil are manifestly applied to the same wicked Being) " tempt him, &c. Matth. iv. 1—11. " And immediately the SPIRIT driveth him (Jesus) " into the wilderness." And he was there IN THE WILDERNESS forty days TEMPTED OF SATAN, and was with THE WILD BEASTS, &c. Mark i. 12, 13. whereby the reality of our Lord's being driven by the Spirit INTO THE WILDERNESS is manifest : for though the Author of the Enquiry asserts in pages 47 and 48, that " it appears, by comparing the several Evangelists together, that Christ had but just left the banks of JORDAN, and therefore WAS STILL IN

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ed. And as the example also shews us,
that Devils have no power to enter Brutes
without

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sion of his own imagination—this vision of a vision;
for the Evangelists cannot justly be charged with any such
representation) “*not as Diabolical, but Di-*
“*vine; ascribing it*” (says he) “*to the Spirit of*
“*God.*” (“*An Inquiry,*” &c. p. 64, 65.) Now what
shall we say to the assertions of this critick, when we turn
to the authority of the Evangelists themselves, and find,
that they are so far from ascribing any such supposed
vision of a temptation to the Spirit of God, that they
expressly mention the Devil or Satan as the tempter; and

do
“*THE WILDERNESS; at the very time it is said to have been led into it,*”
&c. yet that part of the wilderness where John baptized reas'd in
effect, though not in name, to be a wilderness, whilst it was the place
of publick resort for all “*Jerusalem, and all Judea, and all the region*
“*round about Jordan.*” (Mat. iii. 5. Mark i. 5.) and therefore, even
supposing it true that Christ “*was still in the wilderness at the very time*
“*he was led into the wilderness,*” we must necessarily understand that
he went to some more solitary part of the wilderness than that
which had been for some time before the place of publick resort for
the whole nation, for otherwise he could not well be said to be
“*there, in the wilderness*”—“*with the wild beasts.*” But when our
author wrote the above assertion, that “*Christ was still in the*
“*wilderness,*” &c. (notwithstanding that the Evangelist Luke assures
us that he returned from Jordan *overpassing* *and* *you know*) he seems
to have forgot that the word *return* (or *overpass*) implies a going
back to some other place from whence he had lately come, and is used in
that sense about thirty-four times in the New Testament without a
single exception; so that it is much more prudent to believe the plain
testimony of the Evangelist, that Christ “*returned from Jordan,*”
that is, from the place where he was baptized, to some other place;
or, at least, was on his way to some other place; than to believe the
contradictory assertion of this critick, that he “*was still in the*
“*wilderness at the very time he is said to have been led into it.*”

without *express Permission* of the Creator, let us, by a comparative consideration of *the contrary nature of* our do not *express or represent* a single word about a vision in that particular case: nevertheless, our Commentator boldly adds to this monstrous perversion of evidence the following mockery of truth, viz.—“So that to all the other arguments urged above (says he) we may add (what we before promised to produce) THE AUTHORITY OF THE EVANGELISTS” (whom he most notoriously contradicts) “and THE EXPRESS LETTER OF THE TEXT” (which as notoriously contradicts him) “in confutation (says he) of those, who misconstrue Christ’s temptation, either as an outward transaction, or as an illusion of Satan.” Inquiry, &c. p. 65. See also his proposition, p. 36.—“that all the Evangelists, who have mentioned this affair, do, IN EXPRESS TERMS, affirm, that it passed SPIRITUALLY and IN VISION, that it was AN IDEAL OR MENTAL REPRESENTATION; and consequently could not be an outward transaction.” Now, “If such a method of explaining Scripture,” (as he himself censures others in, p. 372. of his Essay on the Demoniacs, &c.) “be allowed, language can be of no use!”

He may think it a generous action, perhaps, to excuse, or endeavour to exculpate an Adversary (and more especially such an inveterate Adversary as Satan himself) from

• The author of the Inquiry, &c. in p. 3. objects, that if the Evangelical History of our Lord’s Temptation is to be understood as a narrative OF REAL FACTS, &c. “it is unsuitable to the SAGACITY and POLICY of the Evil Spirit,” &c.—Now this would certainly be a good argument, if we could suppose that the Evil Spirit is prompted by no other Principles of Action than SAGACITY and POLICY; but, alas! he yielded himself a Slave, (as frail men do) to Principles very op-

posite

our own bodies; learn to be continually
upon our guard against the devices and
doubt insti-

from the most *base* and *malicious* attempt that was
ever made against the happiness of mankind! But this
generosity (or whatever else it may be called) *to the*
Enemy, is productive of consequences which the learned
author (had he been aware of them) would not, perhaps,
be willing to adopt; for his doctrine of SATAN'S IN-
NOCENCE IN THIS MATTER, (viz. that *there was no*
real presence or AGENCY OF SATAN on this occasion; p.
63. — that *the DEVIL was not really and personally*
present with CHRIST, but only in mental representa-
tion; and consequently *could act no part in this whole*
transaction;" p. 62, and that the Evangelists *represent*
this vision" * [as he is pleased to call it] *not as*
DIABOLICAL, but DIVINE; ascribing it to the SPIRIT

of
posited to SAGACITY and POLICY, or he would surely have *kept his*
first estate, and have still remained (as originally created) *"an*
Angel of Light!" And therefore with respect to the particular cir-
cumstances of Christ's temptation *expressly* ascribed to the DEVIL,
or SATAN, by three Evangelists, we may reasonably conclude, that
our *Spiritual Adversary* was prompted to that unequal contest with
Christ by the same predominant *Principles of Evil* (viz. PRIDE, ENVY,
and FALSEHOOD) that originally occasioned his *Fall from God*; but
now occasioned a much more mortifying abasement to Satanical Pride
and Envy — *a Defeat by MAN* — even by *"the seed of the"* (deceived
and much injured) *"Woman!"*

* — We have as little reason to affirm, from the style of the
Gospel writers, and the manner of their expressions, that Christ's
temptations are only *"the history of a vision,"* as we have
to affirm, that our Lord's restoring the lame to their feet, the
blind to their sight, the lepers to their cleanness, the diseased to
health,

instigations of our spiritual Enemies,
always remembering, that they need *no*
such

"of God," &c. &c.) This doctrine, I say, of SATAN'S
INNOCENCE, not only deprives Christ, "*the Son of*
MAN," of that actual triumph and victory, which he
gained in his HUMAN NATURE (for the Restoration of
Mankind) over the temptations of "*the Prince of this*
world;" but it also necessarily implies, that God him-
self was the tempter; which, if not downright blasphemy,
is at least a doctrine which is EXPRESSLY contradicted in
Scripture:—for there we read, that "*God cannot be tempted*
of Evil," NEITHER TEMPTETH HE ANY MAN."
(James ii: 13.) And though there are several passages of
Scripture wherein God is said to tempt, yet they are all
clearly to be understood in a different sense from the
tempting

health, and the dead to life, was likewise all the history of what
was transacted in a vision: or that the whole Gospel account of
what our Lord did upon earth is no more than the history of so
many visions; an account of what he saw, "*in spiritual raptures,*
by a prophetic afflatus and inspiration" &c. &c.
"Hui, quantum fenestram ad nequitiam patefeceris!"

See p. 55. of a little Tract printed in 1762, intitled, "*Christ's Tem-
ptations and Falls; or a Defence of the Evangelical History; shewing,*
that our Lord's temptations may be fairly and reasonably under-
stood, as a narrative of what was really transacted, &c. wherein the
reader will find many sensible and learned remarks in confutation of
the novel doctrine propagated by the Author of the Inquiry.

As for instance, we read in Genesis xiii. 12. that "*God did*
swear to Abraham," &c. when he ordered him to offer up his only
son for a burnt-offering. Yet this was not a temptation to sin; for
even if the command had been equally executed, the Patriarch would
not

such express Permission from God to enter the Human Body ; or rather, that God has

tempting mentioned by the Apostle James, which was a tempting, or being tempted of Evil, apparently meaning a temptation to SIN. And in other passages, where the latter (or indeed any spiritual influence of Evil whatever)

not have sinned; but, on the contrary, would have been justified by his faith in him that commanded, whom he knew to be the Creator, and Lord of LIFE, and therefore the only rightful disposer of LIFE in all creatures: but as the command was revoked just in so critical a time, as to demonstrate the Patriarch's readiness to obey, and yet to save the life of his son, the command was so far from being a temptation to SIN, that it was not (on the part of the righteous Lord who commanded) even a temptation to SIN, (because the event showed, that the command was not given with any such intention, but merely to PROVE the Patriarch's faith and obedience. The same Hebrew root [נָסָה] here rendered did tempt, is frequently used in other passages of Scripture, where it necessarily signifies to PROVE or TRY, as in Exod. xvi. 4. "that I may prove them" (נִסֶּה) "whether they will walk in my law or no." And in Deut. xiii. 16. "whether he will prove thee" (נִסֶּה) "to do thee good," &c. See also Judges vi. 39. Psal. xlvii. 2. &c.

There is an expression, however, in 2 Sam. xxiv. 1. which, without a further explanation, would be very difficult to be reconciled with the text above cited from the Apostle James, that "God cannot be tempted of Evil, neither tempteth he any Man;" for the text in Samuel seems at first sight to imply a temptation to SIN by the Almighty. And again, the anger of the Lord was kindled against Israel; and HE MOVED DAVID against them, to say, "Go, NUMBER ISRAEL, and JUDAH," as if God himself had MOVED David to sin against Israel, which might seem to give countenance to the doctrine of the Author of the "Inquiry into the Nature and Design of Christ's Temptation," viz. that it is represented, "not as DIABOLICAL, but DIVINE, ascribing it to the Spirit of God,"—and that "there was no

has already lodged the Power of *permit-
ting* or *resisting* them, entirely in the
Human

is to be understood, the *Evil Spirit*, or real AGENT in the EVIL, is generally mentioned; and in that case the Agency cannot be "*ascribed to the Spirit of God*," without gross absurdity, at least, if not blasphemy! even though the SPIRIT be expressly declared to be "*from the Lord*," as in the case of Saul related in 1 Sam. xvi. 14. where we read, that "*an Evil Spirit FROM THE LORD troubled him*."

Now this expression, if we regard the literal meaning of it, clearly implies, not only, that the *Evil Spirit* came by the *Permission* of God (as it was "*an Evil Spirit FROM THE LORD*") but also that the said Evil Spirit was really "*THE AGENT*" which troubled Saul.

"*real Presence or AGENCY of SATAN on this occasion*," p. 63, 65. But we are happily relieved from the difficulty by further information in another text concerning the real AGENT in that temptation or moving of David; for we read in 1 Chron. xxi. 1. that "*SATAN stood up against Israel, and provoked David*" (or *moved David*, for the same Hebrew word [סָטָן] is used in both texts); "*to number Israel*;" and therefore, when this text is compared with the former, wherein it is said that God moved David, we must necessarily understand, that the moving of David was indeed SUPERNATURAL and SPIRITUAL, but that the real AGENT (as the Action was Evil) was the Spiritual Enemy (SATAN) acting by God's *Permission*, as a just judgment against Israel, and also against David himself, who at that time was probably so much elated by his temporal prosperity and successes, as to forget that his absolute dependance ought to be upon God, and not upon the *Number* of his subjects; and certain it is, that he was off his guard, and neglected that necessary vigilance over his *thoughts* and *actions*, which God requires of *all men*; for otherwise he would have resisted the EVIL suggestion of Satan, whereas his yielding to it occasioned the imputation of sin.

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Human Breast; since we are by Nature continually liable to receive *the Inspiration of the Devil and his Angels* as a "*Principle of Action*," if we neglect the *necessary Resistance* commanded in the Scriptures; and consequently, that they already have *Permission* from God to enter all Human Beings, I mean all those *as that*

The same ingenious writer has attempted to set aside the literal meaning of this text also, by attributing Saul's disorder to "*a deep melancholy*," meaning thereby a mere *natural disorder*, without any *supernatural spiritual influence* (for if he admitted the latter as the *cause of Saul's melancholy*, he must necessarily give up his whole hypothesis); but the futility of such a supposition shall be clearly shewn hereafter in a separate *Tract on the Case of Saul*, as I have already extended this note to a most unprecedented length; but as the "*Law of Nature*," and "*the Principles of Action in Man*," cannot be understood without a competent knowledge of those *Spiritual Beings*, with which the minds of men are liable to be influenced, I was obliged to take some notice of such contradictions to my general doctrine, as had been previously published by the ingenious Author of the *Essay on Demoniacks*; for I must acknowledge, that I was not aware of them, until my *Tract* was not only *finished* (as I thought) and sent to the press, but was also more than half printed; and therefore I hope my readers will excuse the irregularity of tacking *so long* a note to *so small* a *Tract*.

are capable of discerning between *Good* and *Evil*, and do not reject the *Evil* as they ought, according to that *Divine Knowledge* which we inherit from our *first Parents*.

This *Peculiarity* in our *Nature* is therefore apparently the reason why *Spiritual Adversaries* are permitted by the Almighty to approach *Mankind*, though they have no such *general Permission* with respect to the rest of the animal *Creation*. But Man took the *Knowledge of Good and Evil* upon himself, contrary to the express commands of God, as I have before remarked; and therefore we have no right to murmur at the *Permission* which God has granted to "*the Devil and his Angels*," to take possession of all unguarded *Souls*, which unhappily yield to their suggestions and temptations, without resistance or repentance; and more especially we have no right to

mur (I say) at *this Permission*, if we consider that God has given us fair warning of our continual danger and warfare with *the Principalities and Powers of Darkness*; as the Holy Scriptures plainly inform us, that we are continually liable to Satanical influence; and that the DEVIL will get an advantage over us, if we do not resist him as we ought!—In this *necessary Resistance*, and the objects of it, consist the principal exercise of that assumed *Knowledge of Good and Evil*, for which we are accountable; viz. we know *Evil* from *Good*, and consequently know when we ought to resist; but if we do not resist, then we have chosen the EVIL, and (in whatsoever mode the EVIL is manifest) have given *Advantage to the Devil*, and submit ourselves to his *Bondage*. The *Choice* therefore, which is set before us, amounts to this—Whether we will chuse “*the Kingdom of God, and his Righteousness,*” (Mat. vi. 33.)

and chearfully *assent* (as the dignity of Human Nature requires) to that “*perfect Law of Liberty*,” which Christ has tendered to us for the regulation of our conduct towards *all Mankind*, as well as for *Self-preservation*? or—Whether we rather prefer the Empire of SATAN, *the spiritual Enemy*, for the sake of those temporal gratifications and vile indulgences, by which he holds Men in *Bondage*, through their carnal affections, till they become *personal Enemies*, even to *themselves*!

The assumed Principle of “*knowing Good and Evil*,” will undoubtedly induce all Mankind most readily to CHUSE “*the Kingdom of God, and his Righteousness*,” (Mat. vi. 33.) but this is not a CHOICE to be made merely *once in our lives*, but to be *continually maintained*, or the prudent CHOICE will avail nothing! Are not Men in general bound by a solemn oath in the outward rite of *Water-Baptism*,

Baptism, thus to maintain that prudent CHOICE which they publicly profess? And yet how little do their practices in general correspond with such a resolution! Surely, “*the Mammon of Unrighteousness*,” (Luke xvi. 9.) “*the PRINCE of this World*,” that had been “*cast out*,” (John xii. 31.) “*the Principalities, Powers, and Rulers of the Darkness of this World, (not FLESH AND BLOOD)*” with whom we *have to WRESTLE*, do apparently prevail over a great multitude in every rank of life! For, “*this is the Condemnation, that Light is come into the World, and Men loved DARKNESS rather than LIGHT*,” (a lamentable Choice! a shameful prostitution of the Knowledge of Good and Evil! but the Apostle assigns the reason) “*because*,” (says he) “*their Deeds were EVIL. For every one that doeth EVIL, hateth the LIGHT, neither cometh to the LIGHT, lest his Deeds should be reprov'd. But*

“ *he that doeth the Truth, cometh to the*
 “ *LIGHT, that his Deeds may be made*
 “ *manifest, that they are wrought IN*
 “ *GOD.*” John iii. 19. to 21.) Let us
 therefore be upon our guard, and “ *put*
 “ *on the whole Armour of God, that (we)*
 “ *may be able to stand against the WILES*
 “ *OF THE DEVIL.*” (Ephes. vi. 11.)

But though Human Nature is thus
 liable to the Influence of “ *the Devil*
 “ *and his Angels,*” let us remember at
 the same time for our comfort, that it
 is equally capable of being actuated by
 DIVINE INSPIRATION; and that Man-
 kind (in the glorious FREEDOM of the
 Gospel) are equally left to *their CHOICE*
 for the admission of that supreme Good,
 “ *THE GIFT OF THE HOLY GHOST,*”
 to regulate their *Principles of Action* in
 all cases, as they are for the admission
 of the contrary Spirit, “ *the Prince of*
 “ *Darkness!*” For the Promises of CHRIST
 relating to that *heavenly Gift* are clear
 and

and absolute, and are tendered to all Mankind without exception, that they may exercise their *natural Knowledge of GOOD and EVIL*, in CHUSING, ACCEPTING, and *continually CLAIMING* them, if they really prefer "*the Kingdom of God*" to "*the Kingdom of this World!*" Here is true Freedom! a Charter of inestimable Privileges! "ASK, and it shall be GIVEN" "YOU; SEEK, and ye shall FIND; knock, "and it shall be OPENED unto you," &c. (Mat. vii. 7.) And again, "*All things whatsoever ye shall ASK IN PRAYER, believing, ye shall receive.*" (Mat. xxi. 22. and Mark xi. 24.) And after these general promises, our Lord appealed to the *common Sense* of his hearers concerning the efficacy of a son's request to a *natural Father*, to obtain things that are necessary for him; and concludes thereupon — "If ye then being EVIL, know how to "give GOOD GIFTS to your Children: "HOW MUCH MORE shall your heavenly "Father GIVE THE HOLY SPIRIT to "them

“ *them that ASK HIM ?* ” (Luke xi. 9. to 13.) So that every Man, who devoutly, and with due Faith, claims that glorious GIFT according to *the Promise*, and with such a disposition of mind as the Scriptures require, will undoubtedly receive it, “ *for he is faithful that promised.* ” Heb. x. 23.

I am well aware how uncommon it is to introduce these religious topicks into *Traacts of Law*, but as *the Divine Influence of THE HOLY SPIRIT upon Mankind* may certainly be esteemed *the supreme “ Principle of Action in Man,”* I am obliged, by the nature of my subject, to cite some testimonies concerning the general effect of that heavenly Gift, to which all Mankind are entitled ; for such is the *compound Nature of Man*, that Enquiries concerning “ *Human Nature,* ” and “ *the Principles of Human Actions,* ” cannot be fairly and
care-

use
carefully defined, without a careful examination of this *Human Claim* to DIVINE INSPIRATION; nor indeed without a careful warning also against that very opposite and foreign *Spiritual Influence*, which is equally liable to alter *Human Nature*, and become “*the Principle of Action*,” which I hope I have already sufficiently proved from Scripture. And therefore with respect to the former, viz. the *inestimable Claim to Divine Inspiration* which we hold in CHRIST, it is proper to be remarked, that the peculiar and necessary Effect of that *glorious and heavenly Gift*, is a total change in the *Nature of Man* (from his fallen State, before described, to “*A NEW CREATURE*”) by a *Regeneration* or *New Birth* through THE SPIRIT; to which God has also been pleased to annex (as necessary on our *first publick Admission* to the Claims and Privileges of the Gospel) an *outward visible Sign* also, or
typical

typical Washing with *Water* (77); by which we bear a publick or outward testimony of that *true Faith*, which alone can qualify our claim to the promise.

Thus Man, through the privileges of the Gospel, becomes "A NEW CREATURE," (2 Cor. v. 17.) and partakes even of THE DIVINE NATURE, if his

(77) "*Verily—Verily, I say unto thee,*" (said our Lord to the Jewish Ruler, Nicodemus) "*Except a Man be born of WATER and of THE SPIRIT, he cannot enter into the Kingdom of God.*" John iii. 5. Here are two distinct articles expressly mentioned by our Lord, as necessary to salvation, viz. 1st. *Water*, by which we outwardly profess our Faith, "*in the Name of the Father, and of the Son, and of the Holy Ghost,*" upon our first admission into Christ's church; for that is the *Form* of Baptism afterwards expressly ordained by Christ himself. (Matt. xxviii. 19.) and 2dly, *the Holy Spirit*, which we claim of *the Father*, in the name and through the merits of *the Son*; so that Faith in all the Three Divine Persons is undoubtedly necessary to constitute that *Spiritual Regeneration*, without which no Man can enter into *the Kingdom of God*; and as FAITH therefore must precede, we may clearly perceive the reason why WATER (the outward sign of initiation to the publick profession of that necessary FAITH) is first mentioned.

OWN

own earnest and sincere endeavours are not wanting; for the Apostle PETER has expressly declared, that this is one of the effects of our Lord's most gracious promises. " Grace and Peace be
 " multiplied unto you (said the Apostle)
 " through the Knowledge of GOD, and
 " of JESUS OUR LORD, according as his
 " DIVINE POWER hath given unto us all
 " things that (pertain) unto Life and
 " Godliness, through the Knowledge of him
 " that hath called us TO GLORY and
 " VIRTUE: whereby are given unto us
 " EXCEEDING GREAT AND PRECIOUS
 " PROMISES; that by these ye might be
 " PARTAKERS of the DIVINE
 " NATURE (*καὶ διὰ τούτων γινώσκει ΘΕΙΑΣ*
 " *ΚΟΙΝΩΝΙΑΣ*) having escaped the
 " Corruption that is in the World through
 " Lust." (2 Pet. i. 2. to 4.)

Hence the Dignity and Superiority of MAN over the rest of the visible

Creation is manifest ! We not only possess, by *natural Inheritance* from our first Parents, a DIVINE ATTRIBUTE (as I have already shewn in the former part of this Tract) viz. the *Knowledge of Good and Evil*; but also, by a right use of *that Knowledge*, in CHUSING and preferring the *Good*, and in REJECTING and resisting the *Evil*, we are capable also (*through CHRIST*) of PARTAKING “*even of the DIVINE NATURE* ;” so that if we consider this most extraordinary *Privilege*, which is tendered to us on the one hand, and that *deplorable Condition* on the other hand, which we shall probably fall into, if we neglect it (viz. the partaking of *the Diabolical Nature* by the inspiration of the *Devil and his Angels* ; to which, as I have already shewn, we are continually liable, if we do not watch, and resist) ; it must be evident that MAN is either the *most glorious*,

glorious, or the *most miserable* and *base* of
all other Creatures!

Surely the consideration of these things
ought to humble the pride of those in-
considerate persons, who, on account of
mere temporal honours, and worldly
possessions, are so lifted up above their
brethren, as to forget that they have *no*
natural Precedency; but expect that the
multitude of inferiors in fortune should
implicitly submit to the will of the
worldly superior, in all things; and
who also seem to lose all sympathetick
concern, all sense of fellow-feeling for
the wants and sufferings of their poor
dependants, as if they sprung from a
different Stock, and were not of *EQUAL*
DIGNITY in the SIGHT of GOD!

But, alas, *PRIDE* is a *Principle of*
Action, which occasioned the *Fall* even

of SATAN himself (78), and of his Angels, and is equally pernicious to Human Nature; for it renders MANKIND more liable to forfeit that glorious Liberty, those inestimable Privileges, which I have before described, than any other vice! And the reason is plain; for THE PROUD MAN, of all others, is most liable to neglect that "ROYAL LAW," which I have already mentioned—that GOLDEN RULE, by which their notions of political government, and their behaviour to all Mankind, ought to be regulated; for if he was not guilty of this neglect, he

(78) 1 Tim. iii. 6. "Lest being PROUD, he fall into the Condemnation (or Judgment) of the DEVIL." That is, (says an old Commentator) by means of PRIDE and High-mindedness he cast into Hell-fire, in manner as the DEVIL is: by which, "to my seeming (says he) it is plain what the sin of the DEVILS was, namely, an ambitious affecting, aspiring unto, and arrogating DIVINITY to themselves, not content with their own condition; unto which very sin the DEVIL after-ward, by the serpent, tempted Eve: ministers being young men, and young scholars" (continues this writer) "by PRESUMPTION AND PRIDE, are in no small danger of eternal destruction." Complete Christian Dictionary (1655) p. 138.

would

would necessarily *cease* to be PROUD, he would *cease* to be *uncharitable*; he would *cease* to be an *Advocate* for arbitrary Power, either in *political Despotism*, or in *domestick Slavery*, both of which now unhappily prevail almost throughout the whole world! for even the enlightened *English Nation* is no longer qualified to censure the unnatural *Oppression* of the Peasantry and lower orders of people in *Russia, Poland, France*, some Part of *Germany*, and in many other States, which are commonly called *Christian*; since the *English Government* have publicly favoured, and do continue to encourage the most abominable *Oppressions* that ever disgraced Mankind; I mean the AFRICAN SLAVE TRADE carried on from England, and THE TOLERATION OF SLAVERY IN THE BRITISH COLONIES! Let the Advocates for these Oppressions seriously and carefully consider the DIGNITY and

EQUALITY of HUMAN NATURE, which I have described, as well as their own STATE OF PROBATION in this life, and *the Forfeiture* of inestimable Privileges to which they are continually liable, and I trust they will become sensible of their danger!

But, alas, there are many other causes of failure, which tend to deprive Mankind of that *glorious and eternal Dignity*, for which ALL MEN should be candidates: for besides the ordinary temptations of *worldly Pleasures* (79), which draw the bulk of Mankind from considering the true means of obtaining the glorious promises of the Gospel, how often are the minds of Men puffed up with *Self-sufficiency*, and *the PRIDE OF HUMAN LEARNING*, and too often

(79) "This is *the Condemnation*, that Light is come into the world, and Men loved Darkness rather than Light, *because their deeds were evil.*" John iii. 19.

even

even with SPIRITUAL PRIDE; whereby they suffer themselves to be perverted through the deceitfulness even of their own sophistry!

How can such Men avail themselves of the glorious *Promise* of DIVINE INSPIRATION, as “*a Principle of Action,*” if they form to themselves a *Mode* of believing, which is totally different from “*the Faith once delivered to the Saints?*”

Perhaps they will say—“*We do ask the assistance of God’s Holy Spirit, and have as good a Right as others to suppose that God’s Promise is fulfilled in us;*” nevertheless they must allow, that FAITH is necessary for those who ASK; and how can Men be said to have the NECESSARY FAITH, who form to themselves notions of God’s HOLY SPIRIT, which are totally inconsistent with the DIVINE NATURE?

How

How can we conceive that “*the SPIRIT OF GLORY and OF GOD*” (1 Pet. iv. 14.) “*resteth upon*” those who wickedly esteem that glorious and “*Eternal Spirit*” (Heb. ix. 14.) no otherwise than as a *created Being*, and a *mere ministering Spirit*; and who refuse to join in that excellent Form of Prayer, the Litany of the Church of England, merely because THE HOLY GHOST is, therein, addressed AS GOD? Is not this to do “*despite unto THE SPIRIT of Grace?*” (Heb. x. 29.)

These Men may *pray* for the HOLY SPIRIT, indeed; but, with such erroneous conceptions of that GLORIOUS GIFT, *it is impossible* that they should RECEIVE that eternal “*SPIRIT OF TRUTH,*” till they have sincerely repented of their horrid blasphemies, and humbled their own *haughty Spirits* to receive the plain information of the *Scriptures*; for if our
will Belief

Belief in the HOLY TRINITY were set aside, the greatest part of those sacred Writings would become utterly unintelligible to us; because they must, in that case, seem to contain the grossest contradictions, as there are passages, which, without that necessary doctrine, would surely appear *inconsistent with grammar and common sense!* The doctrine of the HOLY TRINITY is expressed in the Articles and Liturgy of the Church of England in such guarded terms, as cannot easily be misconstrued and perverted: and though a certain set of men may pretend to found their objections to the Church of England on some other Articles of less moment, yet I am thoroughly persuaded, that the said *guarded Terms*, concerning that *one necessary Doctrine*, are the principal causes of offence to many of those mistaken Clergymen, who lately petitioned Parliament that they might be exempted from

Subscription (80) to the Articles of the
Church of England. But as a right Faith

must

(80) It is reasonable and just, indeed, that all men should be at *liberty* to teach and profess whatever religious opinions they think *most consistent with the Holy Scriptures* (if we except any publick promulgation of that religion, which offends against the laws of *this nation*, as a civil society, by asserting a *foreign jurisdiction*; and which has also unhappily adopted some *antichristian rites of idolatry, sorcery, and incantments*!

But the petitioners cannot allege that they are not already AT LIBERTY to bear a publick testimony of their opinions; and it would be dangerous even to the *true religion*, were not such LIBERTY OF CONSCIENCE allowed: for supposing any material alteration should be permitted to be made in the Articles and Liturgy of the Church of England, a great majority, perhaps, of the present churchmen might think themselves obliged to dissent, and separate from what would then be called, the *Established Church*; and would certainly think themselves intitled to a free toleration, and a public use of the *present Liturgy* in their several separate congregations.

I am therefore a sincere advocate for LIBERTY OF CONSCIENCE; but when a majority of the clergy and people have agreed upon the Articles of their Faith, and established the same as the *National Profession of Religion*, (which it surely is while the *majority* continue of that opinion) it is certainly no unjust restraint nor derogation from that NECESSARY LIBERTY above-mentioned, that those who are to be admitted public teachers of the *national Profession*, should be required to *subscribe* a declaration
that

must seal and authenticate our claims to the inestimable privileges and immunities of the Gospel, and as the *true Dignity of Human Nature* cannot be attained without the *Divine Assistance*, and the Inspiration of God's *Holy Spirit*, whereby *Men* are made partakers (as I have already shewn) of the *Divine Nature*, some knowledge of the latter (so far as the Almighty hath been pleased to reveal himself to us) is absolutely necessary for

that they approve and will maintain the same. For otherwise the uniformity of doctrine would be banished from the pulpits, and the peace of congregations would be continually disturbed by the broaching of undigested notions diametrically opposite to the general and established opinions of the people; and even the publick Form of Prayer would be reduced and moulded according to the caprice of every officiating minister; for there can be no *Church Government* without a *written Test of Doctrine*, couched in such terms as are least liable to misconstruction and equivocation. The Catholick or Universal Church in every age, and in every place, hath ever had its *Tests of Doctrine*, or particular *Creeeds*, to which the assent of all persons, but more particularly the assent of the clergy, was always required; so that the *Church of England* is not singular in requiring the assent or subscription of those persons who desire to be admitted and authorized by the *National Church* as publick teachers and expounders of the Christian Faith.

those Persons who desire to be acquainted with the *Law of Nature*, and “*the Principles of Action in Man* :” and therefore some observations relating to the doctrine of the *Holy Trinity*, are by no means foreign to the subject and intention of this Tract. But it is an awful mystery, that must be received more by *Faith* in what God has been pleased to reveal to us, than by *Human Comprehension*. The *finite* understanding of the NATURAL MAN (81) cannot, in this life, conceive an adequate idea of that glorious and eternal BEING, which in every attribute is *infinite* perfection ! Nay, even if we had a *perfect Knowledge* of that which is now so far above us, yet no language could supply words, no rhetorical figures of comparison could be found to express that *Knowledge* ! and it would, therefore, remain unuttered, in these lower

(81) — “the NATURAL MAN receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know *(them)*, because they are spiritually discerned.” (1 Cor. iii. 14).

Regions, like those "*unspeakable Words*" which were heard by the Apostle Paul when he was "*taught up into Paradise!*" 2 Cor. xii. 4. For—"To whom will ye liken God?" (said Mai. xl. 18.) "*or what Likeness will ye compare unto him?*"

But a time will come, when we shall know, even as we are known (82). This expression to KNOW, even as we are KNOWN, implies a perfect Knowledge of that eternal Being, which is infinite in Knowledge, in Power, in Majesty, in Glory, &c.—And therefore a more exalted State of Happiness cannot be conceived, than that which a perfect Knowledge of God must afford!—A Happiness to be expected only in Heaven, when Human Nature shall have put on Incorruption and Immortality (83). But though

(82) "*For now we see through a glass darkly: but then FACE TO FACE: now I KNOW in part*" (said the Apostle to the Corinthians) "*but then shall I KNOW even as also I am KNOWN.*" 1 Cor. xiii. 12.

(83) "*For this CORRUPTIBLE (Body) must put on*
" INCOR-

though we can neither attain, in this life, a *perfect Knowledge of God*, nor that *perfect Happiness* which results from it, yet it is our duty to improve and cultivate our *limited Knowledge* concerning *the Divine Nature*, as far as God has been pleased to reveal himself to us in the Scriptures; for so far the *Knowledge* is undoubtedly *necessary* to MAN, even in this life, or otherwise, we may be assured, the *Revelation* would not have been made, in the Scriptures, “ by

“ *Inspiration of God*” (84), who cannot act in vain! Let us therefore earnestly desire to partake of that *necessary Knowledge*, and let us look into the evidences of it with the most awful reverence,

“ INCORRUPTION, and this MORTAL (must) put on
“ IMMORTALITY; then shall be brought to pass the Saying
“ that is written” (see Isaiah xxv. 8.) “ DEATH is swallowed up in VICTORY.” 1 Cor. xv. 53, 54.

(84) “ All Scripture is given by inspiration of God,
“ and is profitable for doctrine, for reproof, for correction,
“ for instruction in righteousness: that the man of
“ God may be perfect,” &c. 2 Tim. iii. 16, 17.

and

and the most humble submission of our FAITH to the Word of God; lest through any improper conception of the Divine Nature, we should unhappily fall under a similar condemnation to that of *Eli-phaz*, and his two friends, who visited *Job* — “*My Wrath*” (said *JEHOVAH*) “*is kindled against thee, and against thy*” “*two friends: for ye have not spoken of*” “*me (the thing that is) “right,” &c.*” (*Job xlii. 7.*)

When *Moses* desired to see the Glory of *JEHOVAH* (saying, “*I beseech thee shew*” “*me THY GLORY*”), he was answered by the Almighty, “*Thou canst not see*” “*my Face: for there shall no Man see*” “*me and live.*” (*Exod. xxxiii. 18. 20.*)

We must therefore limit our ideas of those appearances under which God revealed himself to the *Patriarchs*, and to *Moses*; — for the Gospel expressly informs us, that “*no Man hath seen God*” “*at any time*” (but the Evangelist immediately

mediately adds with respect to the Mes-
 siah) "the only begotten Son, which is
 "IN THE BOSOM OF THE FATHER;
 "he hath declared." (John 1.) That is,
 hath clearly declared or shewn the Father;
 or, as Mr. Leigh has remarked upon
 the Word in his *Critica Sacra*—*id est*
 (says he) *Nobis ad ejus veram cogniti-*
onem erigendam Dux et Auctor fuit, &c.

This is further explained by the de-
 claration of our Lord himself—"He
 "that hath seen me (said our Lord) hath
 "seen the Father;" &c. (1 John xiv.
 9.) "Believe me, (that I am in the Fa-
 "ther, and the Father in me (85) 31 (ib.
 ver. xiii.) Not that any Man hath seen
 the eternal Being (or JEHOVAH) I mean
 the Divine Nature (86), in which the
 Son
 (85) And yet they are distinct persons; for "the Lord
 "said unto my Lord.—SIT THOU ON MY right hand" &c.
 (Mat. xxii. 44. Psa. cx. 1.)
 (86) *Nam Deum, ut est, nemo mortalium, quolibet*
"magis, vidit unquam, nisi per enigmata. Et quoniam
"Mosi,
visibilem

Son of Man (even while ON EARTH) was and is *in the Bosom of the Father*, (and in which now that he is ascended into Heaven) he is always with his Church ON EARTH, though he “*sat down*” (*exaltatus*, which plainly implies a personal Residence) “*on the Right Hand of the Majesty on High*; (Heb. i. 3.)—for “*GOD is a Spirit*,” and cannot be seen by Human Eyes (86), “*though he be not far from every one of us. For in him we live, and move, and have our being.*” (Acts xvii. 27, 28.) But Christ being “*the Image of the IN-*

“*Mosi, Patriarchis, et Prophetis aliquam suorum arcanorum portionem quādamtenus patefecit, tamen hanc gratiæ et veritatis plenitudinem solus unigenitus filius accepit: qui sic ad nos descendit, factus homo, ut PER DIVINAM NATURAM semper sit in sinu DEI PATRIS.*” *Erasmi Paraphrasis in Evang. Joannis, p. 24.*

(86) For he is—“*the King eternal, immortal, INVISIBLE,*” &c. 1 Tim. i. 17. —“*WHOM no man hath SEEN, nor can SEE.* (1 Tim. vi. 16.) —“*there shall no man SEE me and live.*” Exod. xxxiii. 18, 20.

F f

“*VISIBLE*

"VISIBLE GOD (87), in whom all Ful-
ness dwelleth," (Coloss. i. 15—19.)

"for in him dwelleth all the Fulness of
the

(87) "In whom we have redemption through his blood"
(even) "the forgiveness of sins. WHO IS THE IMAGE

"OF THE INVISIBLE GOD, the first-born of every crea-
ture: for by him were all things created that are in hea-
ven, and that are in the earth, visible and invisible,

"whether (they be) thrones or dominions, or principalities or
powers: all things were created by him and for him. And
he is before all things, and by him all things consist. And

he is the head of the body, the Church, who is the be-
ginning, the first-born from the dead; that in all" (or
among all) "he might have the pre-eminence. For it pleased
(the Father) that in him should all fulness dwell." (Col. i. 14-
19.) But the word *Father*, expressed in this version, is not

found in the original Greek, though it is here supplied as
the principal *Substantive*, which is an unjustifiable violence
to the text, especially as the proper governing *Substantive*
of the sentence is plainly expressed in the original: I mean
the words $\tau\omicron\upsilon\ \pi\lambda\eta\rho\omega\mu\alpha$, THE FULNESS, for it apparently
means that *Divine FULNESS*, which the same Apostle in
the very next chapter (9th verse) expressly calls $\pi\alpha\upsilon\ \tau\omicron\ \pi\lambda\eta\rho\omega\mu\alpha\ \tau\eta\varsigma\ \theta\epsilon\omicron\upsilon\ \eta\upsilon\varsigma$, "all the Fulness of the Godhead"
—that DWELLETH, $\sigma\omega\mu\alpha\tau\iota\kappa\omega\varsigma$, bodily, or personally, in
Christ, so that both verses have the same application of
the word $\pi\lambda\eta\rho\omega\mu\alpha$; and surely "the Fulness of the God-
head" may, with propriety, be said to will or please to
dwell in Christ, according to the *literal sense* of the text,
and therefore there can be no necessity to supply another
Substantive to govern the *Verb* $\epsilon\upsilon\delta\omicron\chi\eta\sigma\epsilon$. The literal con-
struction of the text is sufficiently intelligible— $\circ\varsigma\ \iota\varsigma\ \epsilon\upsilon\ \alpha\upsilon\tau\omicron\ \epsilon\upsilon\delta\omicron\chi\eta\sigma\epsilon\ \pi\alpha\upsilon\ \tau\omicron\ \pi\lambda\eta\rho\omega\mu\alpha\ \kappa\alpha\tau\omicron\iota\mu\eta\sigma\alpha\iota$, which is literally
rendered

“ the GODHEAD BODILY, *σωματικῶς*, or
 “ personally !” (Coloss. ii. 9.) “ Who
 “ being the Brightness of his Glory, and
 “ express Image of his” (that is, God’s (88)
 “ Person” (*χαράκτις τῆς ὑποστάσεως αὐτοῦ*) and
 “ upholding all Things by the Word of
 “ his Power,” (Hebr. i. 3.) in him

rendered by the learned Hugh Broughton as follows : “ For
 “ that in him all FULNESS pleased to dwell.” The same
 literal interpretation exactly has been made by the author
 of the Syriac Version, which Mons. de Dieu translates as
 follows : “ Quia in ipso voluit omnis PLENITUDO habi-
 “ tare.” The Arabic Version also has the same rendering,
 except in one word, *πληρωμα*, being construed PERFEC-
 TION, instead of FULNESS—Quia PERFECTIO omnis in
 eo voluit habitare.

(88) See the first verse of the chapter, which contains
 the governing Substantive to which this relative Pronoun
his plainly refers.—“ God, who at sundry times, and in
 “ divers manners, spake in time past unto the Fathers by the
 “ Prophets, hath in these last days spoken unto us by (his)
 “ Son, whom he hath appointed heir of all things, by whom
 “ also he made the worlds, who being the brightness of (his)
 “ glory, and the express image of His person, and upholding
 “ all things by the word of his power, when he had by him-
 “ self purged our sins, sat down on the right hand of the
 “ Majesty on high,” Heb. i. 1—4.

* This is copied from an old printed Bible in my Possession, with
 MS. Corrections copied from Mr. Broughton’s own Hand-writing.
 At the Bottom of the Page the same Verse is transcribed, with a
 little Variation in the Order, but equally literal.—viz. “ For all Fulness
 “ pleased to dwell in him.”

alone, therefore, "*who is the Image of God,*" (2 Cor. iv. 4.) can God be seen! and in him alone could be fulfilled that ancient Promise to the *Jewish Nation*, that they should SEE THEIR GOD: — "*O Zion, that bringest good Tidings, get thee up into the high Mountain: O Jerusalem, that bringest good Tidings, lift up thy Voice with Strength: lift (it) up, be not afraid; SAY UNTO THE CITIES OF JUDAH, BEHOLD YOUR GOD!*" Isaiah xl. 9. Compare this with the Context in the same Chapter. The Divine Person, whom "*THE CITIES OF JUDAH*" are here called upon to BEHOLD, was afterwards (agreeable to this prophecy) particularly pointed out by John the Baptist, to "*the Cities of Judah* (89), and the Office of that faithful Harbinger, or Fore-

(89) For there "*went out to him* (John the Baptist) "*JERUSALEM, and all JUDEA, and all the Region round about Jordan.*" (Matt. iii. 5.)—whom John had previously forewarned, saying, — "*After me cometh a Man*
"*which*

Forerunner, in proclaiming the *Advent* as well as the *Dignity* of the Divine Person, that was "to be seen, or made manifest to Israel," is as distinctly foretold in the 3d and 5th Verses of the same Chapter. "The Voice of him that crieth in THE WILDERNESS (for the WilderNESS was the appointed Place of John's Ministry) "Prepare ye the Way of the LORD" (דרך יהוה) "the Way of JEHOVAH") "make straight in THE DESERT" (once more alluding to the Place wherein the *Messiah* was first pro-

"which is preferred before me:" a Man whom he himself knew not, only that "he should be MADE MANIFEST" (φανερῶσθαι) "to Israel." (John i. 30, 31.) But as soon as this faithful Messenger was divinely instructed concerning the Identity of the Person that was to be made manifest to Israel (for "GOD WAS MANIFEST," (or appeared, ἐφανερώθη) IN THE FLESH, 1 Tim. iii. 16.) * he proclaimed him to the Cities of Judah (the People that flocked to him from "Jerusalem, and all Judea") saying, "BEHOLD, THE LAMB † OF GOD, which taketh away (or beareth) the "Sins of the World." John i. 29.

* See Note in p. 223. concerning the true Reading in this Text.

† LAMB OF GOD, i. e. the Lamb foretold by Isaiah (liii. 7.) "He is brought as A LAMB to the Slaughter," &c.

claimed

claimed by his inspired Harbinger) “*4*
 “*51 Highway for OUR GOD!*” And again,
 “*the Glory of THE LORD*” (i. e., “*the*
 “*Glory of JEHOVAH,*” *הַכְּבוֹד*) “*shall*
 “*be revealed, and ALL FLESH SHALL*
 “*SEE (it) TOGETHER,*” &c. This
 latter Sentence was fulfilled only in part,
 when “*the Voice in the Wilderness*” pro-
 claimed the Messiah, saying, “*Behold*
 “*the Lamb of God,*” &c.—for though
 Jerusalem, “*and the Cities of Judah,*”
 then beheld their GOD in the Person of
 the Son of God (90), and saw the Glory
 (91) of Jehovah, that was promised to
 be revealed, without perceiving it, agree-
 able

(90) “*He that SEETH ME (said our Lord himself)*
 “*SEETH HIM THAT SENT ME.*” (John xii. 45.) Com-
 pare this with 1 John iv. 9.—“*because that GOD SENT*
 “*his only begotten Son into the World,*” &c.

(91) “*The WORD was GOD,*” &c.—“*All Things*
 “*were made by him,*” &c.—“*And THE WORD was*
 “*made FLESH, and dwelt among us (and WE BEHELD*
 “*HIS GLORY, the GLORY as of the only begotten of*
 “*the Father) full of Grace and Truth.*” John i. 1—14.
 Agreeable to this, the Apostle Paul informs us, that
 “*God*

able to another Prophecy of Isaiah (*“in
 “SEEING ye shall SEE, and shall not
 “PERCEIVE (92), chap. vi. 9.”*) yet *all
 Flesh did not then SEE him together!*” Suc-
 ceeding Generations, indeed, may be said
 to see, and also to perceive the Glory of Je-
 hovah, that is, with the Eye of Faith in
 the Scriptures: but the prophecy will most
 certainly be *literally and universally fulfilled
 AT THE DAY OF JUDGMENT, when
 “ALL THE TRIBES OF THE EARTH
 “shall SEE THE SON OF MAN coming in
 “the Clouds of Heaven, with Power and
 “GREAT GLORY.”* (Matt. xxiv. 30.)
 For then *“THE GLORY OF JEHOVAH”*

“GOD WAS MANIFEST” (or *appeared, ἐφάνη*) *“IN
 “THE FLESH.”* 1 Tim. iii. 16. The Cavils of the
 learned Wetstein upon this Text are clearly confuted by
 the very accurate Observations of the Rev. Dr. J. C.
 Velthuisen (printed at London in 1773) who proves, that
 “C,” the proper Abbreviation for Θεός (and not OC or
 O) is the true Reading in this Text.

(92) — *“in them is fulfilled the Prophecy of ISATAH,
 “which saith, By hearing ye shall hear, and shall not un-
 “derstand; and SEEING ye shall SEE, and shall not PER-
 “CEIVE.”* Matt. xiii. 14. Isai. vi. 9, 10. Ezek. xii. 2.
 will

will be so *revealed*, that “ALL FLESH
 “SHALL SEE (it) TOGETHER,” even those
 Men *shall see*, that now presume to deny
 the Divine Nature of our Redeemer, and
 refuse to worship him; for “BEHOLD,
 “*he cometh with the Clouds*; and EVERY
 “EYE SHALL SEE HIM, and *they* (also)
 “*which pierced him*.” Rev. i. 7. “This
 “is he” (said the learned Bishop Chan-
 dler, speaking of the Divine Word (93),
 which was in the Beginning with God,
 and was God, and made all Things)
 “who in time” (says he) “was made
 “Flesh, and is called JESUS (94), and
 “*HAUONEL TO YHOSHUA*” CHRIST,

(93) *In the Beginning was the WORD, and the WORD
 was with GOD, and the WORD was GOD. The same was
 in the Beginning with God. All things were made by him;
 and without him was not any thing made that was made.
 In him was LIFE, and the LIFE was the LIGHT of Men.
 And the LIGHT shineth in Darknes, and the Darknes com-
 prehendeth it not. (John i. 1—5, &c.) — And the WORD
 was made FLESH, and dwelt among us (and we BEHELD
 HIS GLORY, the Glory as of the only begotten of the Father)
 full of Grace and Truth. (John i. 14.)*

(94) JESUS, or Iefous, from *Yeshoua*, in
 the vulgar Tongue of the Jews, while our Lord was on
 Earth,

“CHRIST, as he is indeed the Foun-
 “tain of *Life and Light* to every Being
 “that

Earth, signifying a SAVIOUR (שׁוּעַ) from שׁוּעַ SAL-
 VATION, from whence is formed the Verb in Hiphal,
 דִּישָׁעָה he *SAVED*) agreeable to the Purport of the
 Name JESUS declared by an Angel before the Birth of
Christ: “*She shall bring forth a Son, and thou shalt call*
 “*his Name JESUS, for he SHALL SAVE his People from*
 “*their Sins.*” (Matt. i. 21.)—The Apostle Peter also
 bore the like Testimony concerning the true Meaning of
 Christ’s Name, when he was “*filled with the Holy Ghost*”
 in the Presence of the High Priest and Elders of the
 Jews, saying—“Ye Rulers of the People, and Elders of
 “Israel, if we this day be examined of the good Deed
 “done to the impotent man, by what means he is made
 “whole; be it known unto you all, and to all the people
 “of Israel, that BY THE NAME OF JESUS CHRIST OF
 “NAZARETH, whom ye crucified, whom God raised from
 “the dead (even) by him doth this man stand here before
 “you whole. This is the stone which was set at nought
 “of you builders,” (see Psal. cxviii. 22. Isai. xxviii. 16.)
 “which is become the Head of the Corner; neither is
 “there SALVATION” (says he, still alluding to the Name
 JESUS) “in any other: for there is NONE OTHER NAME
 “under Heaven given among Men, whereby we must be
 “SAVED.” Acts ix. 1-17. This Name of SALVA-
 TION

• See Psal. xx. 7. where the Word is used as a Noun in that Sense,
 כְּבוֹדוֹת יְשׁוּעַת יְמִינוֹ “By the Strength” (or in the Mighti-
 nesses) “of the SALVATION of his right Hand. See also Psal.
 L. 23.

“that partakes of either,” &c. (Serm. before the King in 1718. p. 21.) “Some-
 “times he is indeed treated” (says the same
 learned Writer, p. 15.) “as an *Angel*,
 “or *Messenger*; but even then is so
 “distinguished from all other Angels,
 “in respect of Majesty, Authority, and
 “Power, or dignify’d with the incom-
 “municable Title of **JEHOVA**, that
 “they had not the least Thought of his
 “being a meer Angel,” &c.

The **ETERNAL WORD**, though he was
 in the *Beginning with God*, and was
 God, yet under the Dispensation of the
 Gospel (that he might restore the lost
 TION therefore exactly corresponds with the Title, by
 which the Prophet *Isaiah* proclaimed to the Jews the Ad-
 vent of that Divine Person, who was to redeem ZION:
 אמרו לבת ציון הנה ישעיה בא הנה שכרו אתו
 ופעלתו לפניו וקראו להם עם הקדוש גאלי
 יהודה &c. “Say ye unto the Daughter of Zion, *Behold*
 “thy **SALVATION**” (שׁוּעָ **JESHO**) “*cometh; behold*.
 “his Reward is with him, and his Work before him, and
 “they shall call them, *The Holy People, the REDEEMED*
 “of **JEHOVAH**.” &c. *Isai. lxii. 11, 12.*

Dignity

Dignity of fallen Man) became the Angel, or MESSENGER of GOD; that is, of JEHOVAH TSABAOOTH, the Lord of Hosts. For He was—"the Messenger of the Covenant," foretold by the Prophet Malachi, and being also Lord of Hosts himself, he sent another Messenger before his Face to prepare his Way—"BEHOLD, I" (that is, I JEHOVAH TSABAOOTH, or Lord of Hosts, see the End of the Verse) "will send MY MESSENGER" (that is, John the Baptist 94) "and he shall prepare the Way before me" (that is, before the Divine Word, which, being included in the Unity of JEHOVAH, then spoke to the Jews under the Title of LORD OF HOSTS) "and THE LORD" (אֲדֹנָי THE ADOUN (95), or supreme Lord) (94) Our Lord himself applied this Prophecy to John the Baptist—"for this is (he) of whom it is written (said our Lord) "Behold I send my Messenger before thy Face, which shall prepare thy Way before thee." Matt. xii. 10. Mark ii. 2. Luke vii. 27.

(95) Adoun אֲדֹנָי is a Title for a great Lord; and from thence one of the false Deities of the Phœnicians is

HOSTS, the same Divine Being (who SPOKE by the Prophet, "*Behold, I will send MY Messenger, and he shall prepare the Way before ME.*" But our Lord himself, in referring to this Passage, varies a little from the Original, by making a Distinction of Persons between the Lord (or Jehovah of Hosts) who spoke, and the Divine Person before whom the Messenger was to prepare the Way—"Behold, I send MY Messenger before THY Face, which shall prepare THY Way before THEE. Matt. xi. 10. This Variation from the first to the second Person, from *my* to *thy*; and from *me* to *thee*, proves that Christ (for it cannot be applied to any other but Christ and Jehovah) was indeed the Person before whom the Messenger, John, was to prepare the Way; and the original Text (which undoubtedly is also a true Reading in this Place, as it perfectly corresponds with all the ancient Versions)

sions) proves at the same time, that *the Way* was to be prepared for *Jehovah*, who said, *Behold, I will send MY Messenger, and he shall prepare the Way before ME*; and consequently it appears, by comparing both Texts, that CHRIST is included in the Eternal Being JEHOVAH. The Socinians endeavour to evade this Testimony of the Scripture concerning *the Divine Nature* of the Messiah, by supposing that he is called *Jehovah* only in a *relative* Sense, as being *the Prophet*, or *Ambassador of JEHOVAH*, the Representative being named for the Principal. In like manner, for Instance (say they) as he that *despisetb Christ's Messengers*, is said to *despise Christ himself*; and he that *despisetb him*, *despisetb also him that sent him*. Luke x. 16. And he that *lied to the Apostles*, *lied to God*. Acts v. 4.

In these and such like Passages, indeed, the *relative* Sense is manifest; and

it

it may also, in a certain degree, be admitted in the Construction of the Text in question, but yet not so as to favour the Socinian Argument in the least respect whatsoever.

The Prophecy, for instance, concerning *the Messenger* therein mentioned (of whom JEHOVAH said,—“ *he shall prepare the Way before ME*) was fulfilled in the Person of John the Baptist, as our Lord himself declared (see Note in p. 227.); and therefore, according to the Socinian Method of Argument, it might indeed be said of those worldly Men, who despised that extraordinary *Messenger of Jehovah*, and neglected the Doctrine of Repentance, which he enforced; that they, in so doing, *despised the Lord Jehovah*, by whom this Messenger was sent; and, on the other hand, those Jews, who readily received John's Doctrine of Repentance, and attended

diligently

diligently to his Instructions, may, in the like relative Sense, be said to honour *Jehovah*, by paying due Respect to his Messenger. But a mere *relative Honour*, such as might lawfully be given to the Messenger of *Jehovah*, will bear no Comparison with *the Honour* that is due to *Jehovah* himself :—the latter must be *supream Honour and Worship*, whereas the former amounts only to *Respect, Attention*, and *good Offices*, for whatever is more than these must lead to Idolatry ; so that the Comparison can be carried no farther.

A Messenger of *Jehovah* cannot, therefore, merely as such, be allowed *the Name of JEHOVAH*, because this would entitle him also to *the Honour* that is due to *JEHOVAH* alone ; so that when *Jehovah* said, “ My Messenger ” — “ *he shall prepare the Way BEFORE ME,* ” he must mean (if Language has any Use) that

that the *Messenger* was to prepare the Way for the Advent of *Jehovah* himself, who could not be said to come in the Person of any *Messenger*, or *Ambassador* whatsoever, except in one of the Divine Persons that are manifestly included in the same Eternal BEING, and consequently are entitled to the *Honour* and *Worship*, as well as to the *Name*, of JEHOVAH! This glorious Title JEHOVAH is no where in Scripture attributed to any Person whatever, that is not thus included in the Unity of the Godhead, neither can it be without Blasphemy (so that the Socinian Argument must fall to the Ground) because it is the distinguishing Title of the supreme Divine Nature!—"Thou, whose Name alone (is) JEHOVA (art) the most High over all the Earth." Psal. lxxxiii. 18. or it should rather be rendered, as we find it in the old English Versions—*Thou whose Name*

Name is **JEHOVAH**, *art ONLY* (or alone),
the most High, &c.

This Division of the Sentence is agreeable to all the ancient Versions, except the Syriac; but, in either way of translating, the Name of **JEHOVAH** is manifestly given as *the distinguishing Title of the supreme God* and cannot therefore be attributed to any Person whatever, that is not *truly God*, because the said Distinction would be destroyed, if the Name was ever used merely in that relative Sense for which the Socinians contend: Proper Names, indeed, were frequently formed, or compounded with that Holy Name, by having it prefixed, or postfixed, to some other Word, apparently with an Intention to distinguish *the Servants of JEHOVAH* (97); but the

(97) See my Remarks concerning the Names *Yehoiakim*, *Yehonatan*, and *Zadach*, in my Tract on "the Law of Retribution," p. 47. Note 101. 109, 110, and 166.

peculiar

peculiar and incommunicable Name itself has never been mentioned by any of the Sacred Writers in such a manner, as to refer us either in direct Terms, or by necessary Implication, to any other Persons whatsoever, besides those of the Holy Trinity; and, on the other hand, with respect to Christ, it is not only *the Name* of JEHOVAH that is referred to him by the necessary Interpretation of several Incontestable Passages of Scripture; but also the *Power* (98), the *Honour* (99), and the *Glory*

(98) "*And Jesus came and spake unto them*" (his Disciples) "*saying, ALL POWER is given unto me in Heaven and in Earth—Go ye, therefore, and teach all Nations, baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST.*" Matt. xxviii. 18, 19. "*For as the Father raiseth up the Dead, and quickeneth (them) even so the SON quickeneth whom he will.*" John v. 21.

(99) "*For the FATHER judgeth all Men; but hath committed ALL JUDGMENT unto the SON: that all (Mankind) should honour the SON, even as they honour the FATHER. He that honoureth not the SON, honoureth not the FATHER which hath sent him.*" John v. 22.

of *Jehovah* (100) : so that the Socinian Evasion before-mentioned is as vain as it is wicked, whenever it is applied to those Passages of Scripture wherein the Name of *Jehovah* is attributed to that Divine Person, "*in whom dwelleth all the Fullness of the Godhead bodily!*" Coloss. ii. 9.

יהוה JEHOVAH is the proper and *essential* Name of ALMIGHTY GOD, because it, in some degree, expresses his *Eternal Being or Existence*, being a compound Word, including different Tenses or Times of the Hebrew Verb יהי TO BE, or rather (as it is the Preterperfect Tense, signifying HE WAS; from whence is formed יהיה, the Participle as well as

(100) "*And now, O Father*" (said our Lord Jesus) "*GLORIFY thou me with thine ownself*" (and surely to be GLORIFIED with the Father himself, is the same Thing as to partake of the GLORY OF JEHOVAH) "*with the GLORY which I had WITH THEE before the World was.*" John xvii. 5.

Present

Present Tense, signifying, according to Buxtorf's Concordance (though, in his Lexicon, he renders it also FULT) "*ens*, "*es, est*;" *being, thou art, he is*; to which the prefixed *'*, the true characteristic Letter of the Future Tense (*shall or will be*), is also added to form the Word **יְהוָה** JEHOVAH; so that this mysterious and awful Name seems to express ALL TIME, or ETERNITY; as if, for instance, a Word was to be compounded of three different Tenses of the Latin Word *esse, to be, viz. est, fuit, erit* (*he is, — he was, — he shall be*) yet so as to include the Sense of all three, and consequently to denominate in one single Word an *Eternal BEING*, that *even did, and ever will, EXIST*.—And such seems to be the Interpretation of the glorious Name JEHOVAH, according to the Opinion of the most learned in the Hebrew Tongue, viz. "*ENS, EXISTENS AB ETERNO ET IN ETERNUM, A BEING*" *existing*

existing from all Eternity and for ever.
 This is the Sense which the learned
 Buxtorf has quoted in his Hebrew Lexi-
 con from the famous Jewish Rabbins
 Aben Ezra, and he cites also the Au-
 thority of several others of the most
 eminent Jews much to the same Pur-
 pose (101). But, as the Words of Holy
 Scripture are best interpreted by Holy
 (101) Amongst the rest he cites a Commentary on some of
 the Psalms, viz. 2. 10. and cxvi. 9. &c. from a Jewish Book,
 wherein this sense is plainly laid down. *Textus hic docet*
de DEO CREATORE, quod est PRIMUS sine Principio, et
ULTIMUS sine Fine. Sic Nomen ejus regit de tribus
existentiis, seu existendi differentitiis ejus, וְהָיָה וְיָהִי וְיִהְיֶה
PRÆSENTI, PRÆTERITO, et FUTURO, quæ sunt li-
teræ diffinitivæ Nominis appropriatæ, וְהָיָה et וְיָהִי et וְיִהְיֶה
EXISTENTIÆ EJUS, Vnde Regni et Do-
minii, ad indicandum, quod ipse regnat et gubernat in
Mundo suo, sicut Rex regit servos suos." The Text
has neither concerning GOD THE CREATOR, that he is
FIRST without Beginning, and LAST without End.
 So his Name bears witness of his three Existences, or
 Differences of Existing, וְהָיָה וְיָהִי וְיִהְיֶה in the Pre-
 sent, the Præter, (or Past) and the Future Tenses, which
 are the letters of his own appropriate (or peculiar name)
 וְהָיָה and proclaims his three Existences וְיָהִי
 with the Voice of Rule and Dominion, to denote that
 he reigns and governs in his World, as a King governs
 his Subjects."

Scrip-

Scripture, he refers us at the same time to a Text in the Revelations, wherein the Apostle John addresses the Seven Churches of Asia in the NAME OF GOD, which is there clearly expressed in the same Sense that the Jews (as I have before remarked) have attributed to the Hebrew Name JEHOVAH, and seems therefore to be the true Interpretation of it.—“ *Grace be unto you, and peace from him, which IS, and which WAS, and which IS TO COME.*” *Rev. i. 4.*

In like manner the four Beasts, or rather living Animals (which in the Revelations represent the *Hosts or Armies of Israel*, by the Figures of those Animals which were borne on the Standards of the four principal Tribes in their Encampments round the Tabernacle) “ *rest not Day and Night, saying, ‘‘ Holy, Holy, Holy, Lord God Almighty: which WAS, and IS, and IS TO COME, &c.*” *Rev. iv. 8.* So also “ *the*

“ the four and twenty Elders, which sat
 “ before God on their Seats, fell upon their
 “ Faces and worshipped God, saying, We
 “ give Thanks to thee, O LORD GOD AL-
 “ MIGHTY, which ART, and WAST, and
 “ (WILT BE, OR) ART TO COME,” &c.
 ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Rev. xi. 16, 17.

This Eternal BEING, which has been
 pleased to reveal himself to us in such
 clear and comprehensive terms, is the
 same Almighty JEHOVAH that is men-
 tioned in Genesis (xiv. 22.) in the
 highest terms of Power and Glory—
 “ the Lord” (in the original JEHOVAH)
 “ the most high God, the Possessor of Hea-
 “ ven and Earth.” The same Eternal
 BEING, or JEHOVAH, is also called
 “ JEHOVAH, GOD OF ISRAEL,” יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל in Exod. xxxii. 27. Joshua
 vii. 19. xiii. 33. xxii. 24. Judges xi.
 23, &c. He is also called “ JEHOVAH,
 “ the GOD OF GODS,” (יְהוָה אֱלֹהִים)

in

in Joshua xxii. 22. where we find this glorious title twice expressed in the same sentence: "*The LORD (or JEHOVAH) God of Gods; THE LORD God of Gods, he knoweth,*" &c. And therefore, as the LORD, or JEHOVAH, mentioned in these several texts, is undoubtedly THE SUPREME GOD, we are naturally led to attribute the same *Divine Excellence*, and *supreme Dignity*, to the glorious name JEHOVAH, wherever it occurs in other parts of Scripture, because there is but ONE JEHOVAH! "*Hear, O Israel! — יהוה אלהינו יהוה אחד*" — "*The Lord,*" (or Jehovah) "*our God (is) ONE LORD*" (viz. ONE JEHOVAH — יהוה אחד) "*and thou shalt love JEHOVAH with all thine heart, and with all thy soul, and with all thy might,*" &c. (Deut. vi. 4, 5.) Thus the *Unity of God* is proved to be an indispensable article of our Faith! And yet we are equally bound to acknowledge, that *Three Divine Persons* are

comprehended in that *One*, Almighty and Eternal BEING, or JEHOVAH!—because this glorious name is clearly applied, in the Holy Scriptures (even in those of the Old Testament) to as many *distinct Persons*; who are, therefore, to be esteemed *equal*, or *ONE*, with the *supreme God*, as “*Jehovah our God (is)*” “*ONE JEHOVAH!*” Deut. vi. 4.

For though we are bound to acknowledge a manifest subordination with respect to the merciful and gracious OFFICES of *Redemption* and *Sanctification*, whereby Two of the Divine Persons are particularly distinguished in Scripture, yet we are obliged, at the same time, to believe, that the several Divine Persons are of *One and the same* Eternal and Almighty EXISTENCE with respect to that incomprehensible BEING, or *Divine Nature*, wherein their *Unity* consists; because the contrary Doctrines of those

Men,

Men, who deny that our LORD JESUS CHRIST, and THE HOLY GHOST, partake of the *same Divine Nature* with THE FATHER, do manifestly and necessarily include the supposition of a *superior and inferior order of DIVINE EXISTENCE* (for that all the Three Persons have *Divine Existence*, and *Divine Attributes* cannot be denied, without setting aside the whole tenour of the Holy Scriptures) which EXISTENCE could not, without absurdity, be called *one* and *the same*, but must necessarily be esteemed *several*, or *separate and different*, if the least degree of *Inequality* with respect to the *Divine Nature* be admitted; and therefore such *Doctrines* are totally inconsistent with our indispensable Belief in *the Unity of God*, whatsoever those mistaken people, who call themselves *Unitarians*, may think!

But a due regard to these two necessary distinctions, viz. the *Equality* and *Unity*

(as there is but ONE God) of the **THREE** Persons with respect to their *Divine Nature*, and the revealed subordination of **TWO** of them with respect to the merciful and gracious **OFFICES** of *Redemption* and *Sanctification*, whereby they are *personally* distinguished and made known to us in Scripture;—a due regard to these *two necessary distinctions* (I say) and to the proper application of the several texts by which *both* are respectively proved, will clearly demonstrate (at least to all Men who sincerely *ask* and *seek* the knowledge of Truth, as Christ has commanded) that the *Doctrine of the Trinity*, as received by the **CHURCH OF ENGLAND**, is strictly consistent with the indispensable doctrine of Scripture before-mentioned concerning the *Unity of God*.

That there are *Three* distinct Persons in that *One* **ETERNAL BEING**, or **JEHOVAH**, is clearly revealed in Scripture;

for

for each Person is occasionally mentioned under that distinguishing and peculiar Name of *the Supreme God*. —

And first, with respect to the *first* Divine Person in the Holy Trinity. — In the 42d chapter of Isaiah, the Divine Person, whom the Prophet represents in the 6th verse, as speaking in the name of *Jehovah*, is clearly distinguished from the MESSIAH and HOLY SPIRIT; and though it may seem a needless work to produce any proofs that the Almighty Father, “THE GOD and FATHER of our Lord JESUS CHRIST (102),” is truly JEHOVAH (which no Man will deny) yet I propose to recite some parts of this chapter, in order to prove the

(102) Ephes. i. 3. See also the 17th verse — “*The God of our Lord Jesus Christ, the Father of Glory.*” Our Lord himself likewise said unto Mary Magdalene, after he arose from the dead, — “*Go to my BRETHREN, and say unto them, I ascend unto MY FATHER, and YOUR FATHER, and to MY GOD, and YOUR GOD.*” John xx. 17.

clear

clear distinction of *Persons* and *their*
Officers, as revealed even in the Old
 Testament. — “Thus saith GOD JEHO-
 “VAH, he that created the heavens, and
 “stretched them out; he that spread forth
 “the earth, and that which cometh out of
 “it; he that giveth breath unto the people
 “upon it, and Spirit to them that walk
 “therein: *I* JEHOVAH, have called
 “THEE” (apparently meaning the MESS-
 SIAH) “in righteousness, and with bold
 “thine hand, and will keep thee, and give
 “thee for a covenant of the people, and
 “for a light of the Gentiles; to open the
 “blind eyes, to bring out the prisoners
 “from the prison (and) them that sit in
 “darkness out of the prison-house. I AM
 “JEHOVAH; that (is) MY NAME; and
 “MY GLORY WILL I NOT GIVE TO
 “ANOTHER,” &c. *Isai. xlii. 5-8*. These
 words of JEHOVAH are manifestly addressed
 to the MESSIAH, as a *distinct* Person, in
 his mediatorial Office of Redeemer; and
 the

the Divine Person, who thus addresses *the Messiah*, is manifestly the same that speaks in the first verse of the same chapter, and mentions both THE MESSIAH and the HOLY SPIRIT in that one sentence as *distinct PERSONS* FROM HIMSELF, and under different and distinct characters or offices of the Christian Dispensation, suitable to the nature of that extraordinary prophecy concerning the future Redemption of Mankind! “*Be-*
“*hold, MY SERVANT,*” (apparently meaning the MESSIAH in his state of humiliation as SON OF MAN) “*whom*
“*I uphold; mine Elect (in whom) my*
“*Soul delighteth; I have put MY SPIRIT*
“*upon HIM:*” (Here the Three Persons are distinctly expressed) “*He shall bring*
“*forth judgment to the Gentiles! He*
“*shall not cry, nor lift up, nor cause his*
“*voice to be heard in the street. A bruised*
“*reed shall be not break,*” &c. *Isai. xlii.*

I—3. Thus we find the Office of THE
MESSIAH

MESSIAH particularly described in this chapter, as well as the descent of THE HOLY SPIRIT upon HIM; and this is expressly foretold by the Lord JEHOVAH, who speaks of *himself distinctly from the other two*; so that the distinction of Persons is hereby clearly manifested.

Secondly, The glorious Name of *the supreme God* JEHOVAH, is plainly attributed, in the 40th chapter of Isaiah, to the Second Person, *the Divine Messiah*, in his *Pastoral Office*, as “*Shepherd of Israel.*”

The peculiar Harbinger or Forerunner of the Messiah is described and foretold in the third verse, as the Forerunner also of JEHOVAH—“*The voice of him that crieth in the wilderness, Prepare ye the WAY of the LORD (וַיָּרֶם דָּוִד) THE WAY OF JEHOVAH*” “*make straight in the desert a HIGHWAY for OUR GOD.*” (3d verse).

And

And John the Baptist, in whom alone
 that Prophecy could be fulfilled (as I
 have shewn more particularly in my
 Tract on Prophecy: 193) declared the
 identity of the Divine Person whom he
 preceded in the world; and whose WAY
 he WAS SENT TO PREPARE, saying,—
 “He that cometh after me is mightier
 “than I, whose shoes I am not worthy to
 “bear: He shall baptize you with the
 “HOLY GHOST, and with Fire.” Matt:
 iii. 11. — And afterwards, when the
 Priests and Levites (those that were sent
 from Jerusalem to ask him, “Who art
 “thou”) questioned him, saying, “Why
 “baptizest thou then, if thou be not that
 “CHRIST, nor ELIAS, neither that
 “PROPHET?” John answered them, say-
 “ing, I baptize with water: BUT THERE
 “STANDETH ONE AMONG YOU, whom
 “ye know not: He it is, who, coming
 “AFTER ME, is preferred before me,
 “because he is the Son of God, and
 “will baptize you with the Holy Ghost and
 “with Fire.” John. i. 26, 27, 33.

"whose shoes I latchet, I am not worthy
 "to unloose." &c. John i. 19—27. And
 "the next day" he bore full and express
 testimony to the identity of the Divine
 Person that came after him, whose WAY
 HE PREPARED — "John seeth JESUS
 "coming unto him, and saith — BEHOLD
 "THE LAMB OF GOD, which taketh
 "away the sin of the world. THIS IS
 "HE of whom I said, AFTER ME
 "COMETH a MAN, which is preferred
 "before me; FOR HE WAS BEFORE
 "ME. And I knew him not: but that he
 "should be MADE MANIFEST to ISRAEL,
 "therefore I am come baptizing with
 "water. And John bare record, saying,
 "I saw THE SPIRIT DESCENDING
 "FROM HEAVEN like a dove, and IT
 "abode upon HIM. And I knew him not:
 "but HE that sent me to baptize with
 "water, THE SAME said unto me" (now
 mark again the clear declaration of Two
 Divine Persons, separate and distinct
 from the Divine Being now represented.

as speaking) “UPON WHOM *thou* (John)
 “*shalt see* THE SPIRIT descending and
 “*remaining on* HIM, *the same is* HE
 “*which baptizeth with* THE HOLY
 “GHOST. *And I saw*” (said John) and
 “*bore record that* THIS *is the* SON OF
 “GOD. *Again, the next day after, John*
 “*stood, and two of his disciples; and*” (bore
 the like testimony to the Divine Person,
 whose WAY he was sent TO PREPARE;
 for) “*looking upon* JESUS *as he walked,*
 “*he saith—*BEHOLD THE LAMB OF
 “GOD!” John i. 29—36. Thus John
 declared himself to be *the peculiar Har-*
binger (as I have said) *of the* SON OF
 GOD; so that the name of JEHOVAH
 (whose WAY, in the prophecy, he is ex-
 pressly said to *prepare*) must necessarily be
 attributed to the *Messiah*, to whom after-
 wards this long expected *preceding Messen-*
ger did personally apply the prophecy.

“THE VOICE OF HIM *that crieth in*
 “*the wilderness, Prepare ye* THE WAY
 “OF JEHOVAH, *make straight in the de-*

"to set a highway for our God" (Mai.
 ch. 3.) And the Divine Person, for
 whom THE WAY was to be thus pre-
 pared, is so distinctly described by his
 Advent, and Pastoral Office, in the 9th,
 10th, and 11th verses of this chapter,
 that the proper application of the glo-
 rious titles therein mentioned, cannot
 be mistaken, at least by those who sin-
 cerely seek after truth. O Zion, that
 bringest good tidings, get thee up (into
 the high mountain; O Jerusalem, that
 bringest good tidings, lift up thy voice
 "With strength: lift (it) up, be not
 afraid; say unto the cities of Judah,
 "Behold your God!" To the fulfill-
 ing of which in Christ the Apostle Paul
 (as I have already shown) bears ample
 testimony, saying, "God was manifest in
 flesh," &c. (1st Cor. 2.) And again, "For
 us did he personally apply the prophecy.

(104) 1 Tim. iii. 16.—I have just now seen a new
 edition of the Greek Testament, by the Rev. B. Har-
 wood, D. D. published at London, in the present year
 1766, wherein (contrary to the general evidence of the
 best

"in him dwelleth all the fulness of the
 "Godhead bodily." Coloss. ii. 9. So the
 Apostle

best Greek MSS.) the editor has boldly ventured to alter the common reading of this text, and to insert the *vulgar* article *o*, (*This*) instead of the substantive *Θεός* God. Had he added an accent to the article, in order to render it *neuter*; viz. *o*, instead of *o*, (*which* instead of *this*) his new Text would have seemed rather more probable; because the article (which at present is without a Substantive) would, in that case, have agreed with the preceding noun substantive of the *neuter* gender (*μυστήριον*), and would also have been countenanced by the *neuter* relative (*quod*) in the *Latin Vulgate*. This remark proves, also, that accents, in some particular cases, are essential to the meaning, and proper construction of the text, and should not, therefore, be indiscriminately omitted, together with such as are useless, as they are in this edition. But, indeed, in either way (with or without the accent) the expression, which he has introduced into the text, is entirely unscriptural! Even, if (to make the best of it) we should suppose that the accent is to be understood, and the article to be construed as if written *o*—what sense can be made of it? A MYSTERY—which was MANIFEST in the flesh!—reigned up into glory!—A parallel reading cannot be found in Scripture!

As the Editor, in his Preface, appeals to God concerning his *Sincerity* and *Integrity*, it would be uncharitable to call either of these in question; but we are not bound to think so favourably of his *Discretion*!—The zeal, which he has expressed at the end of his Book for the opinions of the *Polish Brethren* (who were most notorious *SOCINIAN*s) gives us too much cause to suspect not only his want of *Discretion*, but also such a want of *Moderation* and

Apostle John, "*The Word was God,*"
 &c. "*All things were made by him,*" &c.

And

and *Impartiality*, as must render him totally unfit to
 DECIDE for us in the choice of controverted readings of
 the Holy Scriptures; and consequently the preference
 which he has paid to his *own Opinion*, by arbitrarily taking
 upon himself to alter *Records* * of so much importance,
 must, at best, be esteemed a dangerous presumption! His
 indiscriminate and unjust censure of the doctrine of *Atha-*
nasius (which he has been pleased to intitle—"The *Atha-*
nasian")

* The particular alteration, of which I complain at present, has but
 one single Greek manuscript to support it; and, what is worse, even this
 single MS. is not a credible Evidence! For it has been condemned in
 the strongest terms by the most eminent criticks and judges of ancient
 MSS. in Europe. So that Dr. Harwood has been particularly unfor-
 tunate to adopt this very exceptionable evidence, I mean the CLA-
 REMONTAN MS. of St. Paul's Epistles, together with the old CAM-
 BRIDGE MS. of the Gospels and Acts, as the principal authorities to
 justify his presumption in altering the Sacred Records! He tells us, in
 p. vii. of his Preface,—that they "approach the nearest of any manu-
 "scripts now known in the world to the original text of the Sacred Records."
 ---that is, he must mean, in HIS OWN OPINION; and "accordingly
 "in this edition" (says he) "these have been most commonly followed."
 But the famous FATHER SIMON, speaking of the Claremontan or
 Clermont MS. together with that at St. Germain, (which seems to
 have been only a continuation or part of the two former in a third
 volume) says—"MAGNUM ILLUM ERRATORUM, quæ inveniuntur in
 "duobus illis exemplaribus, in textu Græco, ESSE INDICIUM A LA-
 "TINIS ESSE SCRIPTA, QUI GRÆCÆ LINGUÆ COGNITIONEM
 "NULLAM HABUERUNT." With respect to the Cambridge MS. the
 learned Dr. Mill calls it—"CODICEM PESIMI COMMATIS;" and
 asserts, that it contains many things that are not Greek, and that the
 writer has "presumed to add, subtract, and change" (this includes all
 the various modes of corrupting Evidence, and ALTERING RE-
 CORDS) "an infinite number of places ("pro arbitrio," says he) "ac-
 "cording

“ And the WORD was made FLESH, and
“ dwelt among us, and we BEHELD HIS

“ GLORY,

“ *nasian Impiety of Three Co-equal Gods*,” Vol. II. p. 284.) is a sufficient proof of the Intemperance of his Zeal, and the Hastiness of his Conclusions; so that THE ADVENTUROUS VARIATIONS which he has made from the common Greek Text will gain but little credit by his authority! Athanasius was a steady assertor of THE UNITY OF GOD, and could not, therefore, be guilty of so shocking an “ IMPIETY,” as to assert the Existence “ of “ *Three Co-equal Gods*.” And if the Doctor meant only

“ cording to his own caprice!” The very learned GER. VAN MAS-
TRICHT, *Syndic of Bremen*, asserts the same thing only in different words

—“ *Prolixior fui de hoc Codice*” (says he, speaking of the Cambridge MS.)

“ *quia omnes Paginas impleo, addis, detrahit, mutat pro lubita, omniumque*

“ *Codicum varias lectiones superat, ideoque NON MULTUM ET TRIBUN-*

“ *DUM, quod ex examine hoc critico affatum patet,*” &c. The same learned

writer informs us, that M. Le Clerc esteemed it a mere paraphrase.

(“ *JOH. CLERICUS in Arte Critica hunc habet PRO PARAPHRASI,*” &c.)

“ and that *Father Simons*, and the learned *Fr. Gomarus* held it cheap.—

“ *Non magnam auctoritatem tribuunt.*” And in the Preface to Wetstons 2d

Edition of the Greek Testament in 1750. the character of the Cam-

bridge, Clermont, and St. Germain MSS. is summed up in such terms,

at must oblige us to think very indifferently of Dr. Harwood’s

CHOICE of MSS. and much worse of his PRESUMPTION, in daring

to ALTER THE SACRED RECORDS upon such miserable evidence!

—“ *A Librario Latino Scripti*” (says the Author of the abovementioned Preface) “ *et ad versionem Italianam corruptam TAM INEPT-*

“ *atque IMPERITE DEFORMATI atque DEPRAVATI SUNT, UT*

“ *RISUM MOVEANT, qui ILLIS locum dignitatemque genuinorum Codi-*

“ *cum Græcorum conciliare voluerunt.*”---Now what must we think of

Dr. Harwood’s assertion, that these MSS. “ *approach the nearest of any*

“ *MSS. now in the known world to the original text of the Sacred Records!*”

If my readers have not leisure to consult the works of the several

authors which I have quoted on this occasion, they may see the evi-

dence

"GLORY, the GLORY, as of the only be-
 gotten of the Father, full of grace and

to reflect on the Confession of Faith, which is commonly called *The Apostles Creed*; his comfort is equally enjoyed; for the Unity of God is clearly and expressly taught and declared therein; neither does it contain any assertions whatever concerning the Divine Nature of the Son and the Holy Ghost, which are not strictly warranted according to the clearest evidence of Holy Scripture—by the evidence even of incontrovertible texts! So that the charge about "*Three Consubstantial Gods*" seems to be founded only in the indiscriminate Zeal of him, who published that unjust assertion against Athanasius! It distresses me much to speak so freely of this Gentleman's performance; but the cause of Truth compels me; inasmuch, that if he had even been one of my own Brothers, whom I dearly love, I must have done just the same! The opposers of the common reading (*Sanctus spiritus, &c.*) in the above-mentioned text, are so clearly confuted by the Rev. Dr. Vethusen, (as I have before remarked in p. 223.) that I must request my readers, if they have any doubts concerning the true reading of this passage, to consult his judicious and accurate remarks upon it. They are published at the end of a very thin Octavo pamphlet, intitled—"*Observations on various Subjects*." Printed for C. Heydinger, in the Strand. 1773.

dence collected in the Prolegomena to the last mentioned Edition of the Greek Testament. And I hope these few hints will induce the learned among the Clergy (who ought to be the Guardians of the Sacred Text) to examine Dr. Harwood's *New Text* with care and accuracy, to point out its errors to the publick, and to consider of the best means to prevent any ill effects from so dangerous an attack upon the Sacred Records!

truth!

"truth." John i. 1—14. See notes in p. 222—224. But to return to the Prophet.

"Behold" (said he) "*the LORD GOD* (that is, ADONI JEHOVAH, or *the Lord Jehovah*) "WILL COME with strong (hand), and his arm shall rule for him: "behold, HIS REWARD (is) with him, "and HIS WORK before him. He shall "feed his flock LIKE A SHEPHERD" (the peculiar Office of the Messiah, who himself declared, "I am the GOOD "SHEPHERD. *The GOOD SHEPHERD* "giveth his life for his sheep," &c. John x. "11.) HE" (said the Prophet) "shall gather the Lambs with his arm, and carry (them) in his bosom, (and) shall gently "lead those that are with young." (Isai. xl. 3—11.) It is surely the REWARD and WORK of *the MESSIAH* in his *Pastoral Office*, that are here so distinctly foretold; and therefore the Adjective HIS, and the Personal Pronoun HIM (both expressed by I in the Original,

and so often repeated in these verses) as also the Personal Pronouns HIM and HE must necessarily be referred, by the plainest rules of grammar, to the Personal Nouns (THE LORD GOD, or ADONI JEHOVAH) which immediately precede them, and by which the *Holy Spirit* has marked the supreme or equal *Divinity* of the *Messiah* with the Father, and that he is really JEHOVAH and GOD beyond all possibility of contradiction!

Before the Incarnation of the Divine *Logos*, or WORD OF GOD (that is, before he “*was MADE FLESH, and dwelt among us*” John i. 14.) God revealed himself to the children of Israel, not only by the name of יהוה (JEHOVAH, signifying *Eternal Existence*, by including the characteristical letters of the *Present*, *Preterite*, and *Future Tenses*, as I have already shewn) but also by the name of אהיה A-hi-ah, which is the same verb of *Being* or *Existence*, with the sign only of

of the *Future Tense*, signifying, I WILL BE (105): and when the Son of God was personally *present* on earth, in our HUMAN NATURE, as a *Descendant of Abraham*, he asserted his *pre-existent* state, by giving himself a similar title of *Eternal Existence*, though in a different *Tense*; for he used the *Present Tense* alone, without any characteristical Letter of the *Future*, *εγω ειμι*, I AM, instead of, I WILL BE (as the promises respecting his own Person were accomplished by

(105) In the common English version this name is rendered, "I AM"—"God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM, hath sent me unto you." (Exod. iii. 14.) The literal meaning, however, of the word *אני*, as it is in the *future tense*, is, I WILL BE, and so indeed it was rendered in the older English versions—I have a copy printed in 1549, wherein the word is rendered, "I WIL BE." And the translator has added the following remark upon it. "*Thys traunslation*" (says he) "*foloweth the Hebrue, whyche hathe, I WYLL, for that whyche is in all Latten traunslations, SUM, I AM. But whyche waye soever it be taken, it signifieth, that God onely HATH BENE, IS, and SHALL BE, and hath bys beynge of hymselfe, and that all other thynges have theyr beynge of hym. Stryve not therefore for the matter, but let it be, WAS, AM, or WYL BE, al is one matter.*"

his PRESENCE, which, as he himself also promised, will continue to the end of the world ¹⁰⁶) “ *Before Abraham was,*” (said our Lord) “ *I AM.*” — (John viii. 58.) This expression (if the occasion of its being made be duly considered) cannot be made to accord properly with its context in any other sense than as a reference to Christ’s *Eternal Existence*; and, as such, it manifestly corresponds with the meaning of the glorious Name **JEHOVAH**. wo aid

(106) “ *Lo, I am with you alway (even) unto the end of the world.*” Matth. xxviii. 20. “ *For where two or three are gathered together in my name, there am I in the midst of them.*” Matth. xviii. 20. How the Son of God, who “ *was received up into heaven, and sat on the right hand of God,*” (Mark xvi. 19.) and will continue to sit there till all enemies are subdued or put UNDER HIS FEET, as the Holy Ghost declared by David, saying, “ *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy FOOTSTOOL.*” (Psa. cx. 1.) How the Son of God (I say) whose *personal residence in heaven* is so expressly declared, may yet be said to be always *present on earth* with his Church, will be more easily explained when I come to speak of the Divine Nature and Existence of the HOLY SPIRIT in the *Eternal Being*, **JEHOVAH**. aid

The

The purpose of our Lord's argument was, certainly, to declare his *pre-existent State of Glory*, in answer to the Jews, who said—" *Art thou greater than our Father Abraham, which is dead?*" &c. (John viii. 53.)—" *Thou art not yet fifty years old, and hast thou seen Abraham?*" So that his immediate answer—" *Before Abraham was, I AM,*" must necessarily be understood in the sense which I have mentioned.

He had, a little time before, told the Jews, who disputed with him, "*I proceeded forth*" (said he) "*and came from God.*" (v. 42.) The expression in the original Greek has a much deeper meaning; it is not merely "*from God,*" as in the common English translation; but *out of God*, ΕΚ ΤΟΥ ΘΕΟΥ ΕΞΗΛΘΩΝ—" *OUT OF GOD, I PROCEEDED FORTH,*" &c. which is much more expressive of that procession, which is commonly called *the Eternal Generation of the SON*,—of that Divine Person, who "*is in*"
"*the*"

“ *the Bosom of the Father* ” (John i. 18.)
 and “ *whose GOINGS FORTH* (have been)
 “ *from of old, from everlasting.* ” Micah
 v. 2. Had not these Jewish unbelievers
 been blinded by their own wickedness,
 and worldly desires, they would have
 understood by the Prophets, that their
 Messiah, though he was to be a *Descen-*
dant of Abraham, according to the pro-
 mises, was yet to be one who had
 ETERNAL EXISTENCE, and conse-
 quently must be entitled to the in-
 communicable name of *Eternal Existence*,
 JEHOVAH; for he, “ *whose goings forth*
 “ (have been) *from of old, from ever-*
 “ *lasting,* ” was the same of whom the
 Prophet Micah saith, that he should
 come out of BETHLEHEM EPHRATAH,
 “ *to be Ruler in Israel,* ” viz. that Ruler,
 of whom the same Prophet foretold,
 “ *that they should smite the JUDGE OF*
 “ *ISRAEL with a rod upon the cheek.* ”
 Compare the first and second verses of
 this chapter. And in the fourth verse
 the

the name of *Jehovah* is manifestly attributed to the same Divine Person.—

“ *And he shall stand and feed*” (that is,

“ *as a Shepherd,*” compare with Isaiah

xl. 11.) “ *in the strength of* JEHOVAH, in

“ *the Majesty of the NAME of* JEHOVAH

“ *his God.*” Compare this also with the

Prophecy of Jeremiah concerning THE BRANCH from the stock of JESSE—

“ *And this (is) HIS NAME, whereby*

“ *he shall be called, JEHOVAH OUR*

“ *RIGHTEOUSNESS.*” Jer. xxiii. 6.

His *Eternal Existence*, and *Almighty*

Power, as GOD, were plainly declared

by the Psalmist—“ *Thy throne, O GOD,*

“ *is for ever and ever.*” (Psa. xlv. 6.)

This, as the Apostle Paul testifies, was

said of the SON—“ *But unto the SON*”

(he saith) “ *Thy throne, O GOD (is)*

“ *FOR EVER AND EVER: a Scepter of*

“ *Righteousness (is) the Scepter of thy*

“ *Kingdom. Thou hast loved* RIGHTE-

“ *OUSNESS*” (which accords with the

Name of the *Divine Branch*, JEHOVAH

OUR

OUR RIGHTEDUSNESS) “ *and bated iniquity; therefore God, (even) thy God, hath anointed thee with the oil of gladness above thy fellows.*” (Heb. i. 8, 9.)

In the latter part of this sentence, indeed, the Prophet manifestly alludes to the *inferior Nature* (THE NATURE OF MAN) which this Divine Person was to assume, for the *Angels* were not HIS FELLOWS; but *Men*:—it was *Human Nature* alone that was to be exalted and restored by that peculiar union with the *Divine Nature* in Christ, whereby *all Mankind* are rendered FELLOWS and BRETHERN to him “ *that is ready to judge the quick and the dead,*” (1 Pet. iv. 5.) and may thereby become (if their own negligence and wilful abuse of God’s gifts do not prevent them) even FELLOW HEIRS (Eph. iii. 6.) “ *Heirs of God, and JOINT HEIRS with Christ:*” (Rom. viii. 17.) who is “ *the Heir of all things,* Heb. i. 2.—“ *For* “ *verily he took not on (him the nature)* “ *of*

"of ANGELS; but he took on (him) of
 "the SEED of Abraham." Heb. ii. 16.

And accordingly the same Apostle calls
 him "the first-born among many BRE-

"THREN," Rom. viii. 29. and informs
 us also, that "it becomed him to be made

"like unto (his) BRETHREN, that he might
 "be a merciful and faithful High Priest in

"things (pertaining) to God, to make
 reconciliation for the sins of the people."

Heb. ii. 17. But the Apostle, never-
 theless, amply proclaims the Eternal

Existence and Divine Nature of that
 Person, mentioned in his quotation from

the 45th Psalm, who was to be anointed
 above HIS FELLOWS; for he immedi-

ately afterwards quotes another Psalm
 (viz. cii. 25—27.) to assert the ETER-

NAL DIGNITY AND POWER of the
 same Person—"And thou, LORD (105),

"in the beginning has laid the foundation
 "of

(105) Lord *κύριος*—The Apostle manifestly applies to
 Christ the title of *κύριος* (Lord) which is the usual Greek

" of the earth : and the heavens are the
 " works of thine hands : they shall perish ;
 " but

rendering of the Hebrew title, JEHOVAH, the essential name of that Eternal BEING, to whom the Prophet, in the ciid Psalm, here quoted, really addressed himself, as appears by the first verse 'יהוה שמעה חפלה' " JEHOVAH, *Hear my prayer,*" &c. And in the 24th verse, which immediately precedes the Apostle's quotation, the Person addressed by the Psalmist is expressly called upon as God ('אל, my God!)—" I said, O MY " GOD, take me not away in the midst of my days : thy " years (are) throughout all generations ;" and then immediately follows the Apostle's quotation, " Of old, " thou laid the foundation of the earth," &c. To which he has added the word *xvptc*, though not expressed in the original ; so that he must mean thereby to express the Person to whom the Psalm in general was addressed, viz. the Lord *xvptc*, or JEHOVAH. There is something peculiarly deep and mysterious in this Psalm—The Prophet, in his own person, as a man of afflictions, seems to express and prefigure the temporal sufferings, humiliation, and death* of the MESSIAH as A MAN upon earth, at the same time that he prays to him as GOD, and JEHOVAH, that " looked down from the height of his sanctuary ; from " heaven," &c. See verse 19.

* See particularly the 23d and 24th verses — " He weakened my " strength in the way" (probably alluding to the failure of our Lord's " bodily strength, " in the way" to Mount Calvary, when he was " led away, bearing his cross," before the soldiers compelled Simon of Cyrene to carry the cross. Compare John xix. 16, 17. with Matt. xviii. 32.) " be shortened my days. I said, O my God, take me not away " in the midst of my days : thy years (are) throughout all generations."

The

*"but thou remainest: and they all shall
wax old as doth a garment: and as a
vesture*

The Hebrew word here rendered "to take away," is formed from the root *עלה* to ascend; and from the ASCENDING of smoke towards heaven, the same word signifies also to offer a burnt-offering; and, as a substantive, it signifies a burnt-offering or sacrifice; for it is thus used (both as a substantive and as a verb) in that remarkable command of God to Abraham, by which THE SACRIFICE OF THE SON OF GOD was manifestly prefigured.---"Take now THY SON" (said God to Abraham) "THINE ONLY (Son) ISAAC, whom thou lovest, and get thee into THE LAND OF MORIAH; and OFFER HIM there for A BURNT-OFFERING (*והעלתו שם לעולה*) upon one of the mountains which I will tell thee of." (Gen. xxii. 2.) It was also "upon one of the mountains," in "THE LAND OF MORIAH," that the "Beloved Son of God," (who is also eminently called "Son of Man," by having voluntarily taken upon himself the Seed of Abraham, in which, according to the promise in Gen. xxii. 18. all the nations of the earth were to be blessed) was really sacrificed, and became "the propitiation for our sins." (1 John ii. 2.) as even Caiaphas the wicked High Priest himself had foretold, saying, "It is expedient for us that one man should die for the people, and that the whole nation perish not," (John xi. 50.) He was accordingly "brought as A LAMB to the slaughter," which Isaiah had long before declared (Isai. liii. 7.) nay, Abraham himself seemed to have foretold this long before the giving of the Law from Mount Sinai, at a time indeed when he thought of another sacrifice, even when he led his own Beloved Son as the victim BEARING THE WOOD for the sacrifice, just as the Beloved Son of God was afterwards led away to death BEARING HIS CROSS! (John xix. 17.) For Isaac said to Abraham, "Behold the fire and the wood, but where is THE LAMB FOR A BURNT-OFFERING?" "And Abraham said, My Son, GOD will provide himself A LAMB for a Burnt-offering." (Gen. xxii. 6---8.) And accordingly we find the Harbinger of the Messiah proclaiming the manifestation of that promised Lamb---"BEHOLD THE LAMB OF GOD, which taketh away the sin of the world." (John i. 29.) for Isaiah had also foretold this propitiation, saying, "He was wounded"

"vesture shalt thou fold them up, and
 "they shall be changed: but thou art the
 "same, and thy years shall not fail."

Heb. i. 10, 11, 12.—So that our Lord

"wounded for our transgressions, (he was) bruised for our iniquities," (Isai. liii. 5.) In like manner the inspired Psalmist (in the particular Psalm already mentioned) seems to allude also to the same great sacrifice of the Son of God, if the interpretation of the word *עָלָה*, which it necessarily bears in the above-cited command of God to Abraham (and many other places) be admitted—"He weakened my strength in the way; he shortened my days. I said, O my God, *עָלֵה עֲלַי*—SACRIFICE ME NOT in the midst of my days." Psa. cii. 23, 24. So Christ afterwards in reality prayed to God, that the bitter cup of his sufferings might pass from him—"O MY FATHER," (said he) "if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Matt. xxvi. 39.) for being "in all points tempted like as (we are yet) without sin," (Heb. iv. 15,) he was affected (through the weakness of that Human Nature which he had taken upon him) with all the horrors of an approaching agonizing death; but as he knew that "all things must be fulfilled which were written in the Law of Moses, and (in) the Prophets, and (in) the Psalms concerning himself," (Luke xxiv. 44.) he soon afterwards declared his steady resolution to suffer for us, saying, "The cup which my Father hath given me, shall I not drink it?" (John xviii. 11.) And accordingly he was "taken away" (or rather sacrificed) "IN THE MIDDLE OF HIS DAYS," agreeable to the expression above cited from the Psalmist, being in the thirty-fifth year of his age, as Scaliger, and several other learned men have supposed (see the Rev. Mr. Burton's Essay towards reconciling the Numbers of Daniel and John, p. 335.) which is exactly half the age of MAN; I mean, half the term which Moses in the 90th Psalm has declared to be the usual period of Human Life! But even if our Lord was only in the thirty-third year of his age when he suffered (according to the common chronology) he might, still, with sufficient propriety be said (agreeable to the Psalmist's expression) to be SACRIFICED IN THE MIDDLE OF HIS DAYS.

was

was really in his *Being*, or *Existence*, what the same Apostle seems to apply to his *Doctrine*, "JESUS CHRIST *the same yesterday, and to-day, and for ever.*" (Heb. xiii. 8.) For it was He, who said, "*Fear not; I AM THE FIRST AND THE LAST: (I am) He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death.*" (Rev. i. 17, 18.)—Thus it appears, that our Redeemer was not only JEHOVAH in *Name*, but in *Effect* or *Reality* also, if the true meaning of that title be considered, as his being THE FIRST and THE LAST, demonstrates his *Eternal Existence* and *Power* as much as the Name of JEHOVAH.—Compare the last-mentioned text with the exhortation of God by Isaiah (xli. 10.) to his people Israel—"FEAR THOU NOT; for I (am) *with thee: be not dismayed; FOR I (am) THY GOD: I will strengthen thee*"

"thee; yea, I will help thee; yea, I will
 "uphold thee with the right hand of my
 "RIGHTEOUSNESS." And again, in
 the 13th and 14th verses, "For I the
 "LORD (or JEHOVAH) thy GOD, will
 "hold thy right hand, saying unto thee,
 "FEAR NOT, I will help thee. FEAR
 "NOT, thou worm Jacob, (and) ye men
 "of Israel: I will help thee, saith THE
 "LORD" (i. e. JEHOVAH) "and thy
 "Redeemer, the Holy One of Israel."

And this LORD, or JEHOVAH, who here
 declares himself to be THE GOD of
 Israel, proclaims his own ETERNAL
 EXISTENCE near the beginning of the
 same chapter (viz. 4th verse) in the very
 same terms that were used in the Reve-
 lations by him "THAT LIVETH, AND
 "WAS DEAD"—"Who hath wrought
 "and done (it)" (said JEHOVAH by
 Isaiah) "calling the generations from
 "the beginning? I the Lord (JEHO-
 "VAH) THE FIRST, and WITH THE
 "LAST,

"LAST, I (am) HE." And also in the 44th chapter, ver. 6. *Thus saith the LORD (JEHOVAH) the King of Israel, and his Redeemer the LORD OF HOSTS (JEHOVAH TSABAOOTH) I (am) THE FIRST, and I (am) THE LAST; and beside me (there is) no God.* See also Isai. xlviii. 12. where in we find that "*the God of Israel, the Lord of Hosts*" (mentioned in the 2d verse) declares his *Eternal Existence* in the very same terms used by *Christ* in the Revelation, viz. "I (am) THE FIRST: I ALSO (am) THE LAST"—and as it has already been shewn, that the true meaning of the title JEHOVAH is nearly to the same purpose, it is manifest that *Christ* is JEHOVAH in effect, as well as in name!

He is JEHOVAH also in power and glory—"Who have declared this from the ancient time?" (said Isaiah) "(Who) bath

"hath told it from that time? (Have)
 "not I JEHOVAH? and (there is) no
 "GOD ELSE (BESIDE ME) OR JUST
 "GOD, and a SAVIOUR (there is) none
 "beside me. Look unto me,) and be ye
 "saved all the ends of the earth: for I
 "(am) GOD (alone) and (there is) none
 "else. I have sworn by myself, the word
 "is gone out of my mouth (in) brightness:
 "I will not return, THAT UNTO
 "TIME EVERY KNEE SHALL BOW,
 "EVERY TONGUE SHALL SWEAR,
 "Hai. xlv. 21—23.

—"TALANT (ME) OIA I: TERT"

Now let us see to whom this is ap-
 plied by the Apostle Paul: "For none
 "of us" (that is, no true Christian)
 "liveth to himself" (says the Apostle)
 "and no man dieth to himself. For whe-
 "ther we live, we live unto THE LORD;
 "and whether we die, we die unto THE
 "LORD: whether we live therefore, or
 "die, WE ARE THE LORD'S. For to
 "this

" *this end Christ both died, and rose, and*
 " *revived, that he might be LORD both*
 " *of the dead and living. But why dost*
 " *thou JUDGE thy brother? or why dost*
 " *thou set at nought thy brother? for we*
 " *shall all stand before the JUDGMENT*
 " *SEAT OF CHRIST. For it is writ-*
 " *ten (106), as I live, saith THE*
 " *LORD (107), EVERY KNEE SHALL*
 " *BOW TO ME, AND EVERY TONGUE*
 " *SHALL CONFESS TO GOD. So then*
 " *every one of us shall give account of*
 " *himself TO GOD. Let us not therefore*

(106) Here the Apostle applies to *Christ* the very text which I last cited from *Isaiah*.

(107) It was *JEHOVAH* who spake by *Isaiah*, in the text cited by the Apostle—"Unto ME every knee shall bow," &c. for *Jehovah* proclaimed his title in the preceding context, which I quoted above **יְהוָה יְהוָה** *JEHOVAH*, and (there is) "no God else beside me," &c. and therefore it is certain that the Apostle here uses the word *κύριος*, or *LORD*, as the usual Greek rendering for *JEHOVAH*: for so it is generally translated in the Greek versions of the Old Testament, as well as in the Gospels; so that by applying the title *κύριος*, or *LORD*, in this place to *Christ*, he manifestly applies to him the title of *JEHOVAH*, to which it refers in the Hebrew.

N n

JUDGE

“JUDGE one another any more,” &c.
 Rom. xiv. 7—13. The reason here assigned by the Apostle for the illegality of JUDGING our Brother, is, that “we shall all stand at the JUDGMENT SEAT OF CHRIST,” to whom he attributes the dignity of JEHOVAH, by maintaining in the preceding context, that he is THE LORD, to whom we live and die, &c. and by applying to him Isaiah’s prediction of universal homage to JEHOVAH, as if Christ himself, in his pre-existent state, had said, *אֲנִי יְהוָה* I JEHOVAH, &c.—“Unto me every knee shall bow,” &c.—And from this application of the Prophecy to the Person of Christ, the Apostle immediately draws a conclusion with a manifest reference to what he had before said of our standing at the Judgment Seat of Christ.—“So then every one of us shall give account of himself to GOD. Let us not therefore JUDGE one another any more,” &c.

From

From this whole quotation it appears, that when the Apostle asserts the dignity of Christ, as being THE LORD of us all—*ὁ κυριος* (that we live and die “UNTO THE LORD,” *τῷ κυρίῳ*, &c.) he in effect applies to him the dignity of JEHOVAH, as that title is usually expressed in Greek by *ὁ κυριος*, THE LORD. In the Septuagint translation we read, *Ακούε Ισραηλ, ΚΥΡΙΟΣ ὁ Θεὸς ἡμεῶν, ΚΥΡΙΟΣ ΕΙΣ ὅτι,* (*Hear, O Israel, the Lord our God is one Lord*) for *שמע ישראל יהוה אחד* that is, “*Hear, O Israel, JEHOVAH our God, is ONE JEHOVAH.*” Deut. vi. 4.—And the same text is expressed exactly in the same words by the Evangelist Mark (xii. 29.) where he recites our Lord’s answer to the question of the Scribe about the first (or chief) *Commandment*; for the Evangelist unquestionably substitutes the word *κυριος* (Lord) in his Greek text for *יהוה* (Jehovah) in the original Hebrew, of which there are many more instances in

the New Testament; so that from thence we are taught the true import and meaning of the title $\kappa\upsilon\varsigma\tau\omicron\varsigma$ "the Lord," as applied to Christ in the New Testament.

LORDS there are, indeed, many; and the word $\kappa\upsilon\varsigma\tau\omicron\varsigma$ is of as general use and application in the Greek Tongue, perhaps, as SIR in the English Tongue; but yet, whenever it is preceded by the article $\tau\omicron$ (as, $\tau\omicron \kappa\upsilon\varsigma\tau\omicron\varsigma$) and has no express reference to any particular place, title, office, or temporal dignity, it must necessarily, in that case, be understood as a title of *Supreme Dignity*, because it is then applicable to no other Being, but that alone, which is most eminently the Lord ($\tau\omicron \kappa\upsilon\varsigma\tau\omicron\varsigma$) as being "Lord of all*;" so that the title $\tau\omicron \kappa\upsilon\varsigma\tau\omicron\varsigma$, THE LORD (and

* This title of *Supreme Dignity* is due, not only to THE HEAVENLY FATHER, but is also expressly applied to his MESSIAH—"The word which (God) sent unto the children of Israel, preaching Peace by JESUS CHRIST; he is LORD OF ALL," ACTS x. 36.

many

many times ~~never~~ even without the article) is with propriety substituted in the Greek Scriptures (108) for the title **JEHOVAH**, in translations and quotations (as well as in the New Testament) omit

(108) When the Apostle Matthew cites Isaiah's prophecy, that "*a King shall be with child*," and applies it to the birth of Jesus by the Virgin Mary, a descendant of the house of David, he says, "*Now all this was done, that it might be fulfilled which was spoken of THE LORD*" (*ὁ κύριος*) *by the Prophet*," &c. Matt. i. 22, 23. whereas in the Book of the Prophet himself, we find that the prediction was the Word of *Jehovah*. See Isai. vii. 14. "*Moreover, the Lord*" (i. e. **JEHOVAH**) "*spake again unto Abaz, saying, Ask thee a sign of JEHOVAH thy God*," &c.

Again, when Isaiah's Prophecy concerning the Harbinger of Christ—"Prepare ye the way of **JEHOVAH**," &c. (Isai. xl. 3.) is cited in the New Testament, we find the Greek word *κύριος*, *Lord*, substituted for the Hebrew name **JEHOVAH** by all the Four Evangelists, Matt. iii. 3. Mark i. 3. Luke iii. 4. and John i. 23. This Prophecy, by the unanimous testimony of all these Evangelists, is applied to the *Preaching of John the Baptist*, who himself pointed to Jesus, as the Person whom he was sent to precede in the world, and for whom he prepared the way. "**BEHOLD THE LAMB OF GOD**" (saith the Baptist) "*which taketh away (or beareth) the sin of the world*," "**THIS IS HE** of whom I said, **AFTER ME COMETH a Man which is preferred before me**," &c. John i. 23—36. Jesus, therefore, is undoubtedly that *κύριος*, that *Lord* or *Jehovah*

tions from the Hebrew original, wherein that Holy Name occurs!

It would take up too much of my reader's time (as well as of my own)

were *Jehovah* before whom John prepared the way, agreeable to the prediction of the Prophet, as I have elsewhere remarked.

—“*Ye shall not tempt JEHOVAH your God,*” &c. in Deut. vi. 16, is rendered by Matthew (iv. 7.) and also by Luke (iv. 12.) “*Thou shalt not tempt THE LORD thy God*” (μὴ πειράσῃς τὸν Θεόν σου) and the like rendering of the title JEHOVAH may be found in the 10th verse of the same chapter of Matthew, and in the 8th verse of the same chapter of Luke.

Also—“*thou shalt keep and perform a free-will offering; according as thou hast vowed unto JEHOVAH thy God,*” &c. in Deut. xxiii. 23, is rendered by the Apostle Matthew (v. 33.) “*Thou—shalt perform UNTO THE LORD*” (τῷ κυρίῳ) *thine oaths.*”

Deut. vi. 5.—“*Thou shalt love JEHOVAH THY GOD with all thine heart,*” is rendered by Matthew (xxii. 37.) by Mark (xii. 30.) and by Luke (x. 27.) “*Thou shalt love THE LORD THY GOD,*”—*κυρίῳ τὸν Θεόν σου.*

Also יְהוָה לַאֲדֹנָי (JEHOVAH said unto my Lord,) in the 110th Psalm, ver. 1, is rendered by the Apostle Matthew, xxii. 44. *κύριε ὁ κυρίου τοῦ κυρίου μου* —“*THE LORD said unto my Lord,*” &c; and in the same manner

were I to cite all the examples that may be found in the Greek Scriptures, of quotations from the Hebrew text, wherein the word *κύριος*, or Lord, is substituted for manner exactly by Mark (xii. 36.) and by Luke (xx. 42.) and also in the Acts (ii. 34.)

In the remarkable Prophecy of Isaiah (lxi. 1.) quoted by St. Luke (iv. 18, 19.) concerning the Preaching of the MESSIAH, or ANOINTED רוח אדני יהוה עלי *—“The Spirit of ADONI JEHOVAH (or the Lord JEHOVAH) is upon me, because JEHOVAH hath ANOINTED me to preach to the poor,”* &c. The Evangelist has substituted the Greek title *κύριος* for the Hebrew titles Adoni Jehovah.

The Prophecy in the 118th Psalm (ver. 26.) which was cited by our Lord himself, ברוך הבא בשם יהוה *—“Blessed is he that cometh in the Name of JEHOVAH,”* is rendered by the Evangelist Luke, xiii. 35. *—“Blessed is he that cometh IN THE NAME OF THE LORD,”* ἐν ὀνόματι ΚΥΡΙΟΥ. And he expresses the Name *Jehovah*, by the same Greek title *κύριος*, when he afterwards records the circumstance whereby that Prophecy was in part fulfilled, viz. the publick entry of Christ into Jerusalem, when the whole multitude of disciples proclaimed before him, saying, *—“Blessed is the King that cometh IN THE NAME OF THE LORD,”* ἐν ὀνόματι Κυρίου. Luke xix. 37, 38. See also John xii. 13. where we find the same rendering of the words—*—“in the Name of JEHOVAH,”* by *—“in the Name of THE LORD (κύριον).”*

for the Hebrew title יהוה Jehovah; however, I have inserted in the preceding note a sufficient number (I hope) of examples from the Evangelists to demonstrate, beyond contradiction, the true meaning and importance of the Greek title, κυριος (LORD) when it is applied to God, or to CHRIST; for in that case, if there is any truth in the Evangelists, as faithful translators, it implies and expresses nothing less than the dignity of JEHOVAH! Exactly in this sense, therefore, we must necessarily understand the Apostle Paul, when he tells us, in his first Epistle to the Corinthians (xv. 47.) "*that the first Man*

The Prophecy of Hail. (liii. 1.) "*Who hath believed our report? and to whom is the arm of JEHOVAH revealed,*" is rendered by the Evangelist John—"Lord, who hath believed our report? and to whom hath the arm of THE LORD (κυριου) been revealed." John xii. 38.—These examples from the Evangelists, I hope, are amply sufficient to prove the true meaning and importance of the Greek title κυριος, Lord, when it is applied to God or to Christ; in which case it implies nothing less than the dignity of Jehovah!

" (is)

“ (is) of the earth, earthy: the second
 “ Man (is) ὁ ΚΥΡΙΟΣ & ὁ υἱος — THE LORD,
 “ (or JEHOVAH) from heaven.” — The
 effect of this translation of mine will
 appear sufficiently justifiable, if it is
 compared with a parallel expression of
 John the Baptist recorded by John the
 Evangelist (iii. 31.) — “ He that cometh
 “ from above, IS ABOVE ALL (*ἐκ τῶν ὀρατῶν*
 “ *ἐστίν*) “ he that is of the earth, is earth-
 “ ly, and speaketh of the earth: he that
 “ cometh from heaven” (the Apostle re-
 peats his assertion) — “ IS ABOVE ALL!”
 (110) &c.

Now

(110) This is clearly a part of the testimony of John
 the Baptist, concerning the *supreme Dignity* of that Divine
 Person, whose WAY he was sent TO PREPARE *! For
 the sentence immediately follows, what the Baptist said
 of Christ — “ He must increase, but I (must) decrease.”
 John iii. 30.

* John the Baptist, as I have already remarked, was sent to prepare
 the way of JEHOVAH — his voice — was the long expected voice foretold
 by Isaiah — “ The voice of him that crieth in the wilderness, Prepare ye
 “ the way of JEHOVAH,” (xl. 3.) He was that extraordinary Mes-
 senger of JEHOVAH, foretold by Malachi (iii. 1.) “ Behold, I will
 “ send MY Messenger, and he shall prepare the way before ME,” &c. —
 that is, “ I (JEHOVAH) will send my Messenger, and he shall prepare
 “ the

Now it must be allowed that none, except "*the God of Israel, whose name alone is JEHOVAH,*" (Psa, lxxxiii. 18.) can justly be said to be ABOVE ALL! —So that if THE MESSIAH was not truly God, and included with *the Almighty Father* and *the Holy Ghost* in the Eternal BEING, JEHOVAH, this expression (that he "*IS ABOVE ALL*") could not, with the least propriety, be so pe-

"the way before ME; viz. before JEHOVAH; for the Divine Person, whom the Prophet represents as speaking these words, is expressly mentioned in the 6th verse of the same chapter,—“For I (am) JEHOVAH, I change not,” &c. It therefore evidently appears, that the way was to be prepared for JEHOVAH; and indeed the prediction was fulfilled in the most exact, literal sense: for when this extraordinary Messenger was questioned by his own disciples, and the Jews, concerning JESUS, saying—“be that was with thee beyond Jordan, “to whom thou bearest witness, behold the same baptizeth, and all men “come to him.” John shewed them, that their report of the increasing power and fame of Christ contained nothing contradictory to the testimony which he had always borne concerning his own office and calling—“Ye yourselves (said he) bear me witness that I said, “I am not THE CHRIST, but that I am sent before him,” (that is, before the Christ or Messiah). And after assuring them, that Christ must increase, saying, “he must increase, but I (must) decrease,” he added the highest testimony that could be given of Christ’s heavenly Power and Divine Existence, (such a testimony as became that extraordinary Messenger, who was sent to prepare the way of Jehovah), saying, “be that cometh from above, IS ABOVE ALL;” which expression cannot, with propriety, be applied to any person that is not really and truly Jehovah! John iii. 26--31.

remptorily

remptorily and repeatedly applied to him ! But as *John the Baptist* (who was sent to *prepare the way of* JEHOVAH, as I have already remarked) has positively asserted concerning him that “ *cometh from heaven,*” that he “ *is above all,*” we must necessarily conclude, that “ *THE LORD FROM HEAVEN*” (the title applied to Christ by the Apostle Paul in the parallel text recited above) is a title of *supreme Dignity*, and implies as much as if the Apostle had expressly intituled the Messiah—“ *JEHOVAH from heaven ;*” for had this latter been literally expressed by some Prophet in the Hebrew tongue, the Apostle’s words, *ὁ κυριος ἐξ οὐρανοῦ*, would have been the regular Greek version of such an expression, which I have already proved by a variety of examples. (See pages 275—281.)

But Christ is not only : *Κυριος ἐξ οὐρανοῦ*,
THE LORD (OR JEHOVAH) *from heaven,*

but he is also "*the Lord of Glory*" (III), one of the highest titles that can be conceived! So that if he were not really of one and the same *Divine Nature* with the *Almighty Father*, this title of *Supreme Excellence*, "*THE LORD OF GLORY*," could not be used with the least degree of propriety, especially as God (i. e. the *LORD JEHOVAH*) has declared to the Jews, *that he will not give his Glory to another—viz. "I am "THE LORD (i. e. JEHOVAH); that "is MY NAME: and MY GLORY will "I not give to another," &c. (Isai. xlii. 8.)—If Christ, therefore, is the "LORD "OF GLORY," he must necessarily be esteemed ONE with the Father, in the Eternal BEING JEHOVAH!—Our Lord himself also declared, "I and the Father "are ONE."*—*Εγώ και ὁ Πατήρ ΕΝ ΕΣΜΕΝ.*

(III) *Which none of the princes of this world knew: "for had they known (it) they would not have crucified, "τοῦ Κυρίου τῆς Δόξης—THE LORD OF GLORY."*
1 Cor. ii. 8.

(John

(John x. 30.) and yet this very sentence, which asserts **THE UNITY** of the Father and the Son, expresses at the same time a manifest *Distinction of Persons*; which is also clearly demonstrable in almost every other page of Scripture; though the doctrine of the *Unity of God* is not less clearly laid down and inculcated throughout the Scriptures!

Our Lord has delivered this doctrine of his *Unity with the Father*, in various modes of expression; as—"He that hath seen me (said he) hath seen the Father," &c. and "I am in the Father, and the Father in me," &c. (John xiv. 9, 10.) and yet the true nature and manner of that **UNITY** must still remain a *Mystery*, because a perfect knowledge of that *Eternal BEING*, which in every way is *infinite*, cannot possibly fall within the comprehension of our *finite* understandings (112)!

(112) See page 212.

This doctrine is, nevertheless, a necessary part of our Faith; because the Scriptures contain such a proportion of evidence, really within the measure of *Human* judgment, as is sufficient to authenticate the whole, and demonstrate the Divine Mission of those Holy Persons, by whom they were, from time to time, delivered for our instruction: and therefore, as we are answerable to God for the use or abuse of that *Knowledge of Good and Evil*, which we inherit from our first parents (as I have already shewn in the beginning of this Tract) we cannot reject any part of *the Scripture Evidence*, without being guilty of such a manifest perversion and abuse of that hereditary *Knowledge*, as must render us highly culpable before God, and endanger our eternal welfare! We are bound, therefore, to receive even some things that we do not understand, for the sake of those things which we do

under-

understand; just as our Lord himself instructed *Philip* to believe this very doctrine of his UNITY WITH THE FATHER, for the sake of *the mighty Works* (113) which he had shewn him: for these, indeed, were evident to his senses, and could not be denied; and therefore, as the Divine Mission was so strongly authenticated, *Philip* was bound to receive *the whole Doctrine* of the

(113) --“or else believe me” (said our Lord) “for the very works sake.” John xiv. 11. Our Lord had been instructing his disciples concerning his own dignity and office—“I am THE WAY,” (said he) “and THE TRUTH, and THE LIFE: no man cometh unto the Father, BUT BY ME. If ye had known me, ye should have known my Father also: and from henceforth YE KNOW HIM, and HAVE SEEN HIM. *Philip saith unto him, LORD, shew us THE FATHER, and it sufficeth us.* JESUS saith unto him, *Have I been so long time with you, and yet hast thou not known ME, Philip? HE THAT HATH SEEN ME, HATH SEEN THE FATHER; and how sayest thou (then) Shew us the FATHER? Believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME? The words that I speak unto you, I speak not of myself: but THE FATHER, that dwelleth in me, he doeth THE WORKS. Believe me, THAT I AM IN THE FATHER, and THE FATHER IN ME: or else believe me for the very Works sake!” John xiv. 6—11.*

Gospel,

Gospel, as delivered by Divine Authority, even though he did not comprehend it! And, in like manner, is every man indeed obliged to submit his judgment in receiving and acknowledging these revealed mysteries of our religion, for the sake of that substantial evidence which the Scriptures afford us of other *Truths and Facts*, which fall more immediately within the measure of Human Comprehension—" *Believe me, that*
"I am in the Father (said our Lord)
"and the Father in me, or else BELIEVE
"ME FOR THE VERY WORKS SAKE!"

But our Lord, nevertheless, condescended to illustrate this doctrine, in some degree, by a *most interesting comparison*, which relates, very materially, to the principal subject of this Tract, (THE NATURE OF MAN) because it informs us, at the same time, concerning that *intimate Connexion with THE*
 DIVINE

DIVINE NATURE, which HUMAN NATURE is rendered capable of acquiring, through the Divine Mediator between God and Man!

“*Sanctify them,*” (said that DIVINE MEDIATOR, when he prayed to his “*HOLY FATHER*” for his Disciples) “*through thy Truth: THY WORD IS TRUTH,*” ὁ λόγος ὁ σὸς ἀληθὺς ἐστίν. (And who is this *Logos*, this *Word*, this *Truth* of the “*HOLY FATHER*,” both under the Old and New Covenant, but our Divine Mediator himself? who immediately added) “*As thou hast sent ME*” (said he) “*into the world, even so have I also sent them*” (viz. the Disciples, as he had formerly sent the Prophets) “*into the world. And for their sakes I sanctify myself, that they also might be sanctified through the Truth. Neither pray I for these alone, but for them also which shall believe on me through their Word; that THEY ALL MAY BE*

"ONE" (which is the interesting comparison before-mentioned) "AS THOU
 "FATHER (art) IN ME, AND I IN
 "THEE, THAT THEY ALSO MAY BE
 "ONE IN US: *that the world may be-*
 "*lieve that thou hast sent me. And THE*
 "GLORY *which THOU gavest ME I have,*
 "given THEM; *that THEY MAY BE.*
 "ONE, EVEN AS WE ARE ONE: I
 "IN THEM, AND THOU IN ME, *that*
 "*they may be made perfect in one, and*
 "*that the world may know that thou*
 "*hast sent ME, and hast loved THEM,*
 "*as thou hast loved ME. FATHER, I*
 "WILL (*deu*) *that they also, whom*
 "*thou has given me, be with me where*
 "*I am; that they may behold MY GLORY*
 "*which THOU hast given ME: for thou*
 "*lovedst me BEFORE THE FOUNDATION*
 "*OF THE WORLD. O RIGHTEOUS*
 "FATHER, *the world hath not known*
 "*thee: but I have known thee, and these*
 "*have known that thou hast sent me.*
 "And

“ *And I have declared unto them thy Name, and will declare (it): that THE LOVE, wherewith thou hast LOVED ME may be IN THEM, and I in them.* ”

John xvii. 17—20. Here is a glorious declaration of the *Dignity*, to which God has been pleased to call MANKIND ! And as *the Unity* of the Disciples, or true Believers, is thus clearly compared to *the Unity* of THE FATHER and THE SON, it is manifest that the doctrine of the last-mentioned UNITY (as far as the Scriptures have revealed it to us) is a topic necessarily included in the subject of this Tract—“ *The Nature of Man.* ”

But this *Unity* of THE FATHER and THE SON is not in all respects *the same Unity*, as that wherein the Church (or Congregation of Disciples and true Believers) is included with *the Father and the Son* *; though the Faithful undoubtedly partake of *the Divine Nature* by the

* “ *That they also* ” (said Christ to his Heavenly Father) “ *may be ONE IN US.* ”

HOLY SPIRIT, agreeable to the promises (see p. 200—202), and both CHRIST and THE FATHER are “IN THEM,” as our LORD said—“ I IN THEM, and THOU “*in me,*” agreeable to what our Lord had once before declared—“ *If a man “love me, he will keep my words: and “MY FATHER will love him, and we “will come unto him, and make our “ABODE with him!”* (John xiv. 23.) Thus HUMAN NATURE is capable of being *exalted and dignified*, even in this life, notwithstanding the uncertainties and sufferings attending our worldly condition!

The Faithful, indeed, are ONE in the Father, and the Son, as our Lord prayed for them to his Heavenly Father, “*that they all may be ONE* (*ἑνός*) AS “*thou FATHER* (art) *in me, and I in “thee, that they also may be ONE IN “us,*” &c. and again, that “*they may “be ONE,* *ἑνός ἡμῶν ἐν σοὶ, EVEN AS*

"WE ARE ONE; *I in them, and thou*
in me, that they may be made perfect
in ONE," &c. but we must be careful
 to maintain the due distinction between
the Unity of THE FATHER and THE
SON, and the Unity of the Faithful in
the Father and the Son! The latter is,
 indeed (in some respect or other) *like*
 the former, *alike* probably in that very
 circumstance alone of being in *Unity*—
 in *Unity of WILL, of LOVE, and UNI-*
VERSAL Benevolence, &c. for "GOD IS
 LOVE, and he that dwelleth IN LOVE,
 dwelleth IN GOD, AND GOD IN
 HIM," &c. (1 John iv. 16.) but it is
 not altogether the *same Unity*, wherein
 the Scriptures declare *the Almighty Fa-*
ther and his Son to be ONE (as some
 Socinians have conceived) or it could not
 with propriety be compared with it! *Like*
 is compared with *Like*; but "*Like is not*
the same," even to a proverb! In what
 respect the latter *Unity* may be *like* the
 former, I have already shewn by authority
 of

of Scripture: but THE HEAVENLY FATHER and HIS SON are ONE in many other respects, which cannot with the least degree of propriety be attributed to the Unity of the Church in Christ! The Son of God is ONE with his Almighty Father in *Eternal Existence*, in that BEING of Eternity, JEHOVAH! (See p. 258—275, &c.) They are ONE also in *Power* and *Divine Attributes*! The Son being expressly intitled "LORD OF ALL." (See page 276.) "THE LORD FROM HEAVEN," (page 283.) "THE LORD OF GLORY," (p. 284.) and is also declared to be "ABOVE ALL," (p. 281.) and "OVER ALL," "GOD BLESSED FOR EVER†." These are

"Ω" (says St. Paul, speaking of the people of Israel)
 "ΩΝ ΕΠΙ ΠΑΝΤΩΝ ΘΕΟΣ ΕΥΛΟΓΗΤΟΣ ΕΙΣ ΤΩΣ
 αιωνας. Αμην." "Whose" (or of whom are) "the
 Fathers, and of whom as concerning the flesh CHRIST
 (came) WHO IS OVER ALL, GOD blessed for ever.
 "Amen." Rom. ix. 5.

† And our Lord manifested himself to be truly GOD, when he asserted his "Power on earth to forgive sins," without

are undoubtedly Attributes of the Heavenly Father (and many more shall hereafter be mentioned in the course of the argument) so that THE FATHER and THE SON are manifestly ONE in these several respects, and in many more, as there is but ONE GOD, or ONE JEHOVAH! But *the Unity* of the Congregation of true Believers, (that they are ONE in *Christ*, &c.) must be considered in a more confined sense: the true Believers are ONE glorious Universal Church, ONE Building, of which our Lord JESUS CHRIST is "*the Foundation*," (1 Cor. iii. 11.) "*the chief Corner Stone*," (Eph. ii. 20.) "*they are a Spiritual House*," (1 Pet. ii. 5.) "*a Bride* *," (John iii. 29.) a Being of without contradicting the inward sentiment of the Scribes, "*reasoning in their hearts*"—"Who can forgive sins, but GOD only." See Mark ii. 5—12.

"For thy Maker is thine HUSBAND; the Lord (Jehovah) of Hosts (is) his Name: and thy REDEEMER, the Holy One of Israel, the God of the whole earth, shall be called." Isai. liv. 5.

many

many in one *, as the symbol of the Cherubim, four living Creatures in one, which moved with one Spirit, and represented the Hosts of Israel (see p.): and of course all those that are engrafted on that stock (the Olive-tree of Israel) through Christ †, are in like manner esteemed ONE; because all distinctions of

* "So we (being) MANY, are ONE BODY in Christ, and every one members one of another." Rom. xii. 5.

† For—"if ye be CHRIST'S, then are ye ABRAHAM'S SEED, and heirs according to the promise." Gal. iii. 29.

Thus all true believers in Christ, by being accounted "Abraham's Seed," are included in the Spiritual Israel, and are esteemed ONE in Christ; that is, ONE Catholic Church, but not ONE JEHOVAH; for in the peculiar Unity of the latter, none can be included, except the Three Divine Persons, to whom alone the supreme Title JEHOVAH is distinctly attributed in the Scriptures!

My reason for making this remark is, that some learned Men, in their Comments on Jeremiah xxxiii. 16. (viz. Grotius, Vitringa, and several others) have applied to Jerusalem that glorious Title, which the Scriptures have given to Christ alone; viz. "JEHOVAH OUR RIGHTEOUSNESS! The learned and Rev. Mr. William Lowth (formerly Prebendary of Winchester) in his Commentary on Jeremiah, p. 293. also applies it to "JERUSALEM, that is (says he) to the CHURCH," &c. The learned

Authors

of *Nation, Rank, and Dignity*, and even of *Sex*, are set aside in the true Church—"There

is

is

Authors of our last excellent English Version have likewise unhappily fallen into the same error (though the older English Versions were clear from it) and have rendered the passage as follows—"And *ibis* (is the name) *wherewith* she shall be called, THE LORD OUR *RIGHTeousness*." So Vitringa—"Hoc est (Nomen) quo ipsa denominabitur, JEHOVA JUSTITIA *nostra*." (Anacrisis Apocalypsis, p. 188.)

But the Hebrew Text will bear no such construction; inasmuch that the abovementioned Translators have been obliged to *interpolate* their respective Versions of this passage with words that have *nothing to answer them in the original*, in order to make up that imaginary sense of it, which they have erroneously adopted! for they supply the words "*is the name*" and "*NOMEN*," for which there is not the least authority in the original Text! Supplementary words are never allowable in translations from the Hebrew Scriptures, unless they are absolutely *necessary* to render the sense complete by filling up such a vacuum in the English Expression as sometimes arises from the difference of idiom in the two Languages; but they are very far from being *necessary* in the Text before us, which will appear by two plain Circumstances, viz.—1st. That a *literal rendering* of the Hebrew in this Text into English affords an *intelligible and just construction* without that *interpolation*, so that there can be no reason or authority whatever for making

"is neither Jew nor Greek, there is neither
 "bond nor free, there is neither male nor
 "female:

it!—And 2dly. That the Words supplied by the
 Translators have led them (for they could not have so
 rendered the Hebrew Text without them) to attribute
 to *Jerusalem* that glorious Title, which in the Parallel
 Passage of Jeremiah (Ch. xxiii. 5, 6, as well as in the
 Text before us) apparently belongs to the *Righteous*
 Branch of David, the King that should reign and execute
 Judgement and Righteousness (צדק) in the earth;
 so that the passage instead of being (as in the Hebrew
 Bible) parallel to the former*, is rendered by their

Translation:

* In the former passage (Jer. xxiii. 5, 6) the *RIGHTeous*
 Branch of the House of David, the King that was to reign, and do
 Judgement and *RIGHTeousness in the Land*, is manifestly called

"*JEHOVAH OUR RIGHTeousNESS*."—"In his days" (יוֹמָיו),

here is a *masculine* relative plainly referring back to the substantive

"*King*, in the preceding sentence) "*Judah shall be saved*"

(יִשְׂרָאֵל—feminine—i. e. *Judah she shall be saved*)—"and *Israel*

"*shall dwell safely*" (these are mentioned as *consequents* of that

King's Reign, so that the *principal Substantive* must be known by the

reference of the *Relative*, which plainly points to *King*,

mentioned in the preceding sentence); "And this (is) *his name*

"*whereby he shall be called*" (וְהָיָה שְׁמוֹ אֲשֶׁר יִקְרָא). Here the

Masculine Relative is again inserted and connected by the copulative

[and] to the *Relative* in the beginning of the same sentence, so that

both *relatives* manifestly refer back to the *same principal Substantive*

King mentioned in the preceding sentence, and not to the

nearest substantives *Judah* and *Israel* as some have erroneously con-

ceived, in order to make the Text correspond with the *mistaken con-*

struction of the Parallel Text, which cannot be done without vio-

lence

female: for ye are all ONE in CHRIST
JESUS. And if ye (be) CHRIST's, then
are

Translation absolutely *dissonant, irreconcilable, and un-parallel* not only to that particular Text, but to every other part of Scripture!

Jerusalem, or the Church, might be allowed, by way of Title, to bear a Motto, or Memorial respecting "the Righteousness of Jehovah," or that "Jehovah is Righteous," as King ZEDKIAH and others certainly did bear such a memorial of JEHOVAH in their names (see my Tract on the Law of Retribution, p. 110, 166); but neither Zedekiah, nor even the Redeemed Church or Spiritual Jerusalem, could with the least degree of propriety be called, what Christ alone really was and is,—"Jehovah our Righteousness!"

But the impropriety of thus applying that glorious Title need not be argued: it is amply sufficient to shew that the Hebrew Text cannot admit of such a construction to both Texts, and therefore we must abide by the Letter and construe this part of the Sentence as follows—"And this (is) His Name which THEY shall call" [or "proclaim"] rather than—"whereby he shall be called," for the Verb is in the 3d person plural) "THE LORD OUR RIGHTEOUSNESS."—The expression in the other parallel Text varies in several circumstances from this, so that Critics cannot be justified in attempting to warp the sense of this passage to that, nor the sense of that to this, but on the contrary are bound to give to each of them their true literal Sense; and we shall find that the parallel will be so far from being weakened thereby, that it will, on the contrary, appear much more clear and consistent.

"are ye ABRAHAM'S SEED, and Heirs
"according to the promise." (Gal. iii.

28,

tion without doing violence to it (as Vitringa and the learned English Translators have done) by supplying the Word שם, Nomen, or name which is not found in the Text! See the words at length.

בַּיָּמִים הָהֵם תֹּשַׁע יְהוּדָה וִירוּשָׁלַם תִּשְׁכֵּן
לְכַסֵּף וְזֶה אֲשֶׁר יִקְרָא לָהּ יְהוָה צְדָקָה

That is—"In these days" (referring back to the former Sentence wherein THE RIGHTEOUS BRANCH of David is foretold, and that he shall execute Judgement and RIGHTEOUSNESS in the Land) "shall Judah be saved" (תֹּשַׁע feminine, *She* shall be saved) "and Jerusalem" (תִּשְׁכֵּן also feminine, *she* shall dwell) "safely; AND HE" (זֶה *He* or *this person*) "WHO" "SHALL CALL HER" (or father—"he who shall call to

"HER" זֶה אֲשֶׁר יִקְרָא לָהּ) "is THE LORD OUR" "RIGHTEOUSNESS." Here is a Translation strictly *literal* (the only word supplied being the common auxiliary verb *is*, which very frequently is found necessary to be added to the English Expression in Translations from the Hebrew) and though we find the manner of expression very different from the Text in the 23d Chapter, there being here a *feminine* Relative instead of a *masculine* Relative, the Verb being also varied from *plural* to *singular*, and the noun שם (Name) entirely omitted, yet the sense according to *this most literal rendering*, is not only *consonant* and *parallel* to the former passage, but also strictly *scriptural*. For *Jehovah* certainly CALLED TO *Jerusalem* and her Inhabitants both

before

28, 29). Thus the Faithful are *one in Christ*,

before and after that Prophecy of Jeremiah;—"I have
 "called unto them" (said JEHOVAH, speaking to the In-
 habitants of Jerusalem by Jeremiah, Chap. xxxv. 17)
 "but they have not answered." Here is the very same
 verb קרא to call, and the preposition ל, to, prefixed
 in like manner to the pronoun following the verb; so
 that the expression is the same. And again we read in
 the Prophet Micah (vi. 9.)—"The Voice of Jehovah
 "shall call to the City" קול יהוה לעיר יקרא.
 Here the very same Verb יקרא is used in the same
 sense—shall call; and in the two preceding Chapters
 Zion is called upon under the figure of a Woman—
 "Be in pain, and labour to bring forth, O DAUGHTER
 "OF ZION, LIKE A WOMAN IN TRAVAIL, &c. Thou
 "shalt go even to Babylon," &c. Chap. iv. 10. And
 again in the 5th Chapter 1st Verse, "Gather thyself in
 "Troops—O Daughter of Troops" (manifestly referring
 to the Daughter of Zion mentioned in the preceding
 Verse) "be hath laid siege against us; they shall smite
 "THE JUDGE OF ISRAEL with a rod upon the Cheek,"
 &c. And who is this JUDGE OF ISRAEL? Surely it is
 the Divine WORD who, not only by his Prophets in
 ancient times • but also in his own Person (as Son of
 God, and Son of Man) CALLED TO THE CITY and its
 unwary inhabitants?—Who said by Isaiah—"I have
 "Are not these the Words which JEHOVAH hath CALLED"
 —(קרא called or proclaimed, i. e. to the Inhabitants of Jerusalem)
 "by the former Prophets, when JERUSALEM was inhabited?"—
 &c.—Zech. viii. 7. Here the Verb קרא to call is used in the very
 same sense that I have given to it in the Text of Jeremiah now
 under consideration.

Christ, but surely not *with Christ*;—I mean,

“*spread out my hands all the Day unto a rebellious People;*”
 (&c. (Ch. lxxv. 3.)—“*But they refused to hearken, and
 pulled away the Shoulder, and stopped their Ears, that
 they should not hear. Yea, they made their hearts (as)
 an Adamant Stone, lest they should hear the Lord; and
 the Words which the Lord of Hosts hath sent in his
 SPIRIT by the hand of the former Prophets: therefore
 came a great wrath from the Lord of Hosts. Therefore
 it came to pass (that) as HE CALLED*” (קרא the same
 Verb, still used in the same sense) “*and they would not
 bear, so THEY SHALL CALL*” (יקרא in the future
 Tense) “*and I will not bear*” (ולא אשמע) “*saieth
 JEHOVAH of Hosts: and I will scatter them*”
 (ספדן) still in the future Tense: and be pleased to
 remark, that the prophecy of this scattering or dispersion
 was delivered by Zechariah after the return of Israel and
 Judah from their former dispersion in the Provinces of
 Babylon; but this future Dispersion was to be much more
 notorious and general)—“*I will scatter them with
 a whirlwind AMONG ALL THE NATIONS whom they
 knew not,*” &c. (Zech. vii. 11—14.) From this last
 dreadful and general Dispersion, the Jews have never yet
 returned to their own proper Country, but “*the Land
 is (still) desolate after them*” (see the 14th Verse)
 having been ever since possessed and plundered by stand-
 ing Armies (the bane of Mankind) consisting alternately
 of various foreign Nations; and the frightful desolation
 of that Devoted Land has been continued and pro-
 longed by the detestable Arbitrary Governments of Ara-
 bians, Turks, and such other foreign Despots, the

Scourges

mean, not with him, in the UNITY
of

Scourges of Mankind!—"For they laid the pleasant
"Land desolate!" This determined Vengeance against the
Jews (viz. "They shall call and I will not hear,"
&c.) was lamented in the most affecting Terms by
"THE JUDGE OF ISRAEL" abovementioned, whom
they smote and despised, for "he called and they would
"not hear."—"O JERUSALEM, JERUSALEM, that
"killest the Prophets, and stonest them which are sent unto
"thee, HOW OFTEN WOULD I HAVE GATHERED THY
"CHILDREN TOGETHER, even as a hen gathereth her
"Chickens under (her) wings, and YE WOULD NOT! Be-
"hold, your House is left unto you DESOLATE! For I say
"unto you, Ye shall not see me henceforth, till ye shall
"say, Blessed is he that cometh in the Name of the Lord."

(Matt. xxiii. 37—39.) May God of his infinite Mercy
hasten that time, and give grace to the Descendants of
his once peculiar people that they may acknowledge the
true Shepherd and King of Israel, and be collected from
this fatal dispersion, which hath already endured more
than 1700 YEARS! Then will they know and declare
that "the Branch of RIGHTEOUSNESS that grew up
"unto David, and executed judgement and RIGHTEOUS-
"ness in the Land, is he that CALLED TO HER" (17)
that is, to Jerusalem (Jer. xxxiii. 16.) and that "this
"is HIS NAME (18) which they shall call JEHOVAH
"OUR RIGHTEOUSNESS." (Jer. xxiii. 6.) Nay some
of the most learned Rabbins have declared long ago
that this is the title of the Messiah; and even Grotius
himself who applies this Title to THE CITY ("hic de
"CIVITATE agitur," see on Jer. xxxiii. 16.) yet ac-
knowledges that not only Christians, but also the learned

and of all sorts have turned to querry (his Rabbi

of Power, Glory, and Eternal Existence,
wherein

Rabbi KIMCHI refers it in a more sublime sense to the
MESSIAH: *Sensu sublimiore non Christiani tantum,*
“*sed et KIMCHI hoc ad Messiam refert.*”

And therefore if all the Texts above cited be duly
compared and considered, it must appear that the Title
“*Jehovah our Righteousness*” is not applied by Jeremiah.
(xxxiii. 16.) to JERUSALEM, but to him, who (as the
prophet said) *shall call her.* This it seems has been
the opinion of “*several Interpreters, particularly HUE-*
“*TIUS, Demonstr. Evang. Prop. vii. cap. 16. and our*
“*learned Bishop PEARSON in the Notes upon his exposition*
“*of the Creed, p. 165,*” who, as the abovementioned
Mr. Lowth acknowledges, “*render the Words thus:*
“*HE THAT SHALL CALL HER*” [i. e. “*to be his pecu-*
“*liar people*”] “*IS THE LORD OUR RIGHTEOUSNESS.*”
See also the Old English Translation by Tindal, printed
in 1549—“*And he that shal cal her, is even God our*
“*Ryghteous Maker.*”—In the Old Version called the
Bishop’s Bible, we read—“*And he that shall call her,*
“*is even God our righteousnesse.*” And in the common
English Version printed by the King’s Printer in 1611,
we find nearly the same rendering—“*And hee that shall*
“*call her is the Lord our righteousnesse.*”—These are suffi-
cient authorities, I trust, for what I have asserted in this
note, and for the translation which I have ventured to
make of the Text in question; and therefore if all the
Texts also above cited be duly compared and considered,
it must appear that the Title “*JEHOVAH OUR*
“*RIGHTEOUSNESS*” was NOT applied by Jeremiah to
Jerusalem, but only to the *Righteous Branch*, which (as
he foretold) *grew up to David, and called to her!*

wherein he and the Holy Ghost are (and
 ever were) included with the Almighty
 Father: *The Unity of the Church* is,
 indeed, in some respects (as I have shewn)
 like *the Unity of the Father and
 the Son*, (but it is not *the same Unity*;
 as the Socinians would insinuate *.) In
 the Communion Service of the Church
 of England, indeed, mention is made
 of our *Unity with Christ* — *We are
 one with Christ, and Christ with
 us*, (see Exhortation at the time of
 the Celebration, &c.) (but this has not
 the least reference to *the Unity of Christ
 with the Father*, but only to the de-
 clared *Unity of the Faithful*,) who form
 that *one Building*, whereof Christ is the

* This attempt of the Socinians to exclude the doctrine
 of Christ's *Divine Dignity*, which necessarily arises from
 the repeated declarations in Scripture, that *the Father and
 the Son* are ONE, is vain and futile; because the many
 circumstances of *Divine Omnipotence and Eternal Existence*
 (already recited) in which they are ONE, cannot without
 blasphemy be attributed to *the Church*, or to that other
Unity, wherein the Church is included in *the Father and
 the Son*.

"chief Corner (Stone) in whom all THE
 BUILDING fitly framed together groweth
 unto AN HOLY TEMPLE in the Lord;
 in whom ye also are builded together
 for an habitation of God through the
 Spirit." (Eph. ii. 20-22) So that all
 faithful disciples are, undoubtedly, ONE
 in Christ (that is, ONE "Holy Temple"
 or ONE Catholick Church) even as the
 Father and the Son are ONE; but it must
 appear from the several texts already
 quoted (if they are duly compared and
 weighed together) (that the Unity of the
 Church in Christ, is not mentioned as the
 same Unity, wherein the Father and the Son
 are ONE (viz. One in Power, Glory, and
 Eternal Existence, or One God) but only
 as a resemblance or illustration, in some
 respects, of that DIVINE UNITY!—In

With respect to the "One Holy Temple," we may
 say, that the Faithful are One, either in or with Christ;
 because Christ is called "the chief Corner," and "the
 Head" of the Church, and consequently in this figure
 is esteemed a part of the Church.

† "And gave him to be HEAD over all (things) to the Church, which
 is his body, the fulness of him that filleth all in all." Eph. i. 22, 23.

some

some respects (I say) as being *united in Will,*
 or in *Divine Love* (as I have already
 shewn) or by the inspiration of the HOLY
 SPIRIT in each individual, *through which*
 the whole Congregation of the Faithful
 that are "*builded together*" in Christ,
 become "*an Habitation of God,*" (see
 the text last quoted from Eph. ii. 20—
 22.) but not *in all respects,* because there
 are many circumstances (some of which
 I have already mentioned) wherein the
 Unity or Fellowship of Christ with the
 Heavenly Father is infinitely transcen-
 dent, and such as cannot, without Blas-
 phemy, be attributed to the redeemed
 Brethren; or those that are merely Mem-
 bers of the Church; so that the *Socinian*
 objection to the doctrine, which neces-
 sarily arises from the several texts, where-
 in *the Father and the Son* are declared to
 be ONE, is apparently unjust and false.
 May any other Man, but "*the Mon-*
 "*arch Christ Jesus,*" (1 Tim. ii. (5.)) say as
 he did—"ALL THINGS THAT THE
 FATHER

"FATHER HATH ARE MINE?" (John
 xvi. 14.) And again—"As the Father
 knoweth me, even so know I the Father?"
 (John x. 15.) or, as Christ expressed
 himself to his Heavenly Father in Prayer
 —"And now, O Father, GLORIFY THOU
 ME WITH THINE OWN SELF, WITH
 "THE GLORY which I had with thee before
 "the world was?" (John xvii. 5.) Thus
 Christ declares his right to be glorified
 with the Heavenly Father himself, which
 must mean, to be glorified with SUPREME
 GLORY, as it is the Glory of the Al-
 mighty Father, "the Glory which" the
 Son had with his Almighty Father
 "before the world was!" This glorious
 Person assumed the NATURE OF MAN,
 and for a time dwelt among men, that
 he might "fulfill all righteousness" (Mat.
 iii. 15.) even in his Human Nature, and
 thereby restore the lost dignity and pri-
 vileges of that Nature; not the first Man
 " (being) of the Earth, earthly," but
 "the Second MAN THE LORD FROM
 "HEAVEN!" (1 Cor. xv. 47.) Human

Nature, therefore, is indeed exalted to eternal Glory, but that is only in, by, and through him, who alone is truly and essentially the "SON OF GOD," as well as the "SON OF MAN!" For he is "*the Way, and the Truth, and the Life*:" "*No man cometh unto the Father*" (said our Lord), "*but by me.*" (John xiv. 6.)

The miserable state of fallen MAN is already described in the former part of this Tract. The means of retrieving our lost dignity remains still to be shewn. God has mercifully revealed to us these necessary means, and tendered them in the Scriptures to our Choice, that by a prudent use of *the Knowledge of Good and Evil*, we may constantly prefer, and *choose the Good*, earnestly claiming the promises of *Divine Assistance*, whereby we shall also be enabled to *reject the Evil* on all occasions, and effectually to resist *the Spiritual Enemy*, and maintain our integrity in the severest trials of our Faith; for *in all these things we are more than*

Con-

as Conquerors through him that loved us." (Rom. viii. 37.)

Thus the device of SATAN, in promoting MAN's assumption of *Forbidden Knowledge*, is compleatly turned against himself; for that very KNOWLEDGE, which (through his deceit and temptation) subjected *all Mankind* to SIN and Death, is now (through the mercy of God) become a proper Principle of *Action* (if we use it as we ought) to incline us to RIGHTEOUSNESS, and lead us to "the Tree of Life (114)." But we must

(114) The hereditary KNOWLEDGE of Good and Evil, which our first parents unlawfully took upon themselves, by eating of "THE TREE OF KNOWLEDGE," is shewn in the beginning of this Tract to be a *Divine Knowledge*, such as must have originally proceeded from GOD; and as THE DIVINE WORD, which "was with GOD," and "was GOD," (John i. 1.) is declared also to be "the true LIGHT, which LIGHTETH every man that cometh into the world," (John i. 9.) we may perhaps, without impropriety, conceive, that the said *Divine Knowledge* (of which man unlawfully partook) was in some way or other originally communicated to the Tree of Knowledge in Paradise, by the ETERNAL WORD, because LIGHT and KNOWLEDGE, when mentioned as *mental Properties*, are certainly synonymous terms; so that to impart KNOWLEDGE

must remember, at the same time, that this
Knowledge in Man is far from being of

JOHN 3

itself

LEDGE to every man, is the same thing as to LIGHT, and
ENLIGHTEN every man that cometh into the world. But,
whether this conjecture be true or not, yet we are certain
that we can have no hopes of regaining the privileges
which were lost by the former fatal disobedience, except
through CHRIST alone: for to him are attributed all
the properties of "THE TREE OF LIFE;" so that in
Him, we may truly partake of such benefits, as are
amply sufficient to restore the original Dignity of MAN!

And this is the reward, that GOD hath given to us: ETER-
NAL LIFE; and this LIFE is in his SON. He that hath
the SON, hath LIFE; (and) he that hath not THE SON
OF GOD, hath not LIFE. These things have I written
unto you that believe on the Name of THE SON OF GOD,
that ye may know that ye have ETERNAL LIFE, and
that ye may believe on the Name of the SON OF GOD."

1 John v. 13.) "He that hath an ear, let him hear
what THE SPIRIT saith unto the Churches: To him
that overcometh, WILL I GIVE" (THE SPIRIT here
speaks in his own Name, and thereby declares his own
Omnipotence and DIVINE NATURE—"To him will I
GIVE," saith the Spirit) "to eat of the TREE OF LIFE,
which is in the midst of the Paradise of God." (Rev.
ii. 7.)—Therefore, to "eat of the Tree of LIFE," is ma-
nifestly a spiritual repast, though real in its eternal effects,
which are undoubtedly the same as those we expect in
Christ. "As the LIVING FATHER hath sent me" (said

our
* From which our beguiled ancestor was unhappily excluded, being
driven from paradise—"left he (should) put forth his hand, and TAKE
also of THE TREE OF LIFE, and EAT and LIVE for ever."
Gen. iii. 22.

itself sufficient for these purposes! The dignity and privileges of Human Nature cannot

our Lord) "and I LIVE by the Father: so be that EAT-
 "ETH ME, even he SHALL LIVE by me. This is that
 "bread which came down from heaven: not as your Fathers
 "did eat Mannas, and are dead: He that EATETH of this
 "bread SHALL LIVE FOR EVER." (John vi. 57, 58.)
 Christ is therefore, in a most effectual manner to us, "THE
 "TREE OF LIFE;" and accordingly he himself has as-
 sured us in the strongest terms—"VERILY, VERILY,
 "I say unto you, Except ye eat the flesh of the Son of Man,
 "and drink his blood, ye have no LIFE in you: Who so
 "eateth my flesh, and drinketh my blood, hath eternal LIFE;
 "and I will raise him at the last day. For my FLESH
 "is MEAT INDEED (as above, "TRULY SO") "and
 "MY BLOOD is DRINK INDEED," &c. (John vi.
 53—55.) Now as the eating the flesh of the Son of Man,
 and drinking his blood ("EXCEPT YE EAT, &c. YE
 "HAVE NO LIFE in you," &c.) is thus declared to be
 absolutely necessary for us, of course THE MEANS given
 us OF DOING SO, demand our most serious consideration,
 especially as they were expressly and clearly revealed to
 the Apostles in the solemn hour of Christ's latest instruc-
 tions*, which confirms the doctrine of their necessity and
 importance!

* The Apostle Paul relates the last commands of Christ on this
 subject, as they were revealed to him by our Lord himself, even after
 his ascension, whereby the necessity and importance of them are still
 further confirmed! viz. "That THE LORD JESUS, the night he was
 "betrayed, took BREAD: and when he had given thanks, he brake (it),
 "and said, Take, eat: THIS IS MY BODY, which is broken for you:
 "THIS DO" (7:478 7:479, manifestly directing his disciples to use
 the solemn ceremony of breaking bread, AS HE HAD DONE) "in
 "remem-

cannot be known, nor the manner of communicating them properly understood without a *right Faith* in the Dignity and Divine Nature of Christ, because, (as our Lord had before declared—*My flesh is MEAT*

(*Hebrew, FODD, from thence the German BROAT, and English word BREAD*) “INDEED, and my blood is DRINK INDEED,” he now substituted the real viands of bread (*Hebrew, FODD, or FODD INDEED*) and wine (*drink indeed*) as the outward symbols of that FLESH and BLOOD (that spiritual meat and drink for the soul) of which all persons must of necessity partake, who hope for ETERNAL LIFE! “Blessed are they that do his commandments, that they may have right to the TREE OF LIFE,” &c. Rev. xii. 14.

“remembrance (said he) of me.” After the same manner also the Cup, when he had supped, saying, “THIS CUP is the New Testament” (or New Covenant) “in my blood: THIS DO YE, as oft as ye drink (it) in remembrance of me.” Thus far the Apostle relates the commands of Christ, which clearly relate to what our Lord himself had before declared concerning the necessity of eating his flesh, and drinking his blood; so that this solemn ceremony of Bread and Wine is manifestly the means he has given us of doing so; because our Lord declared of the Bread—*This is my Body, &c.* and of the Cup, *This is the New Covenant in my blood, &c.* And therefore we may be assured, that all persons, who sincerely and with due faith and disposition, partake of these two outward symbols of his Body and Blood “in remembrance of him” (according to the form which he himself so expressly instituted) do most certainly, in a spiritual manner, partake also of “the Tree of Life,” agreeable to the promise of THE SPIRIT “to him that overcometh!” THE BREAD is no otherwise THE BODY OF CHRIST, than as it is used in this institution—viz. received, and eaten in remembrance of Christ; by which we have Communion of his Body.

cause, in *his Promises* alone, our title to those extraordinary Privileges is founded.

"Whatsoever ye shall ask IN MY NAME"

(said our Lord JESUS) *"that WILL I*

"do" (a clear proof of his Divine

Nature) *"that the Father"* (said he)

"may be glorified in the Son. If ye shall

"ask any thing in MY NAME" (said our

Lord again) *"I WILL DO IT," &c.*

John xiv. 13, 14.

A right Faith, therefore, concerning

the true Dignity of that Divine Person,

in whose Name we hope to obtain the

heavenly Gift of the Holy Ghost, is

undoubtedly necessary; and we must

"give him the honour due unto his Name,"

or the very mention of that Name, in-

stead of intitling us to favour, would

be an offence to God, who *"bath highly*

Body." 1 Cor. x. 16. For we have no authority whatever to

esteem it the *Body of Christ* in any other respect; so that for all other

purposes and uses whatsoever, it cannot be allowed so much as the Name

of any thing else, but what it really is — *mere Bread* — even when it

is held up to be worshipped; and therefore that Church which uses

it in such an unjustifiable manner, is certainly guilty of the grossest

idolatry!

"exalted"

"exalted" his only begotten Son, "and
 "given him A NAME, which is above
 "EVERY NAME: that at the NAME
 "of JESUS every knee should bow, of
 "(things) in heaven, and (things) in
 "earth, and (things) under the earth:
 "and that every tongue should confess,
 "THAT JESUS CHRIST IS LORD, to
 "THE GLORY OF GOD the Father."
 (Philip. ii. 9—11.)

"Neither is there salvation in any
 "other: for there is NONE OTHER
 "NAME UNDER HEAVEN given among
 "Men, whereby we must be saved." Acts
 iv. 12. "For as the Father raised up
 "the dead, and quickeneth them: even so
 "the Son quickeneth whom he will."
 John v. 21.

In a preceding verse (viz. 17th) our
 Lord, in like manner, compared (with a
 seeming insinuation of equality) his own
 works with the works of his Father—
 "My Father worketh hitherto" (said he)
 "and I work."

The *Father* which *worketh* hitherto, was clearly understood by the Jews to signify the *Almighty Father*, the *Worker* or *Maker of all things*, and therefore they could neither brook the mention he made in the same sentence of his own *working*, nor the particular claim which our Lord expressed in that sentence to the *Almighty Father* as his peculiar *Father*, calling him *My Father*, instead of *Our Father*, as the common Parent or Creator of Mankind.

All this is plainly implied in the following verse; and “*therefore the Jews sought the more to kill him, because he not only had broken the Sabbath,*” (viz. by his *miraculous Works* in *healing the Sick*, and doing good) “*but said also, that GOD WAS HIS FATHER,*” (said that God was his proper or peculiar Father) “*making himself EQUAL with God.*” For to call God his

his peculiar Father was *justly* esteemed by the Jews the same thing as making himself "*equal with God*," though they were *unjustly* incensed at it, through a want of due attention to the mighty *Works* (similar to those of the Almighty Father) to which Christ appealed, as a proof that he was really *the Son of God*!

That SUPREME HONOUR is therefore due unto THE NAME AND PERSON OF THE SON, our Blessed Redeemer, who, for OUR SAKE, took THE NATURE OF MAN upon himself, is manifest, because we are expressly commanded to *honour the Son, even as we honour the Father*; so that we cannot exceed—“FOR THE FATHER JUDGETH NO MAN; but *hath committed ALL JUDGMENT UNTO THE SON: that all (Men) should honour THE SON, even as they honour THE FATHER* (*ὡς πάντες τιμῶσι τὸν υἱόν, ὡς πάντες τιμῶσι τὸν πατέρα*”). And again; “He

“He that honoureth not the Son, bo-
noureth not the Father which hath sent
him,” John v. 22, 23.

To “honour the Son” (*adbas*, from *nata*
and *as*, according as, or) even as they
“honour the Father,” would be ido-
latry, if the Son was not a Divine Per-
son, really and truly God from all Eter-
nity! Because the God of Israel, the
Eternal and Everlasting **יהוה** Jehovah,
and Creator of all things (115), at the
very time that he promised this Glori-
ous Redeemer “for a Covenant of the
“people, for a Light of the Gentiles; to
“open the blind eyes, to bring out the
“PRISONERS from the PRISON” (that

(115) “Thus saith God the Lord (or Jehovah) he that
“created the heavens, and stretched them out; he that spread
“forth the earth, and that which cometh out of it; he that
“giveth breath unto the people upon it, and Spirit to them
“that walk therein: I the Lord have called thee (that is,
“Christ) in righteousness, and will hold thine hand, and
“will keep thee, and will give thee for a covenant of the
“people, for a light of the Gentiles,” &c. *Isai. xlii. 5—8.*

is,

is, from the bondage and slavery of Satan) *and them that sit in darkness, out of the PRISON-HOUSE,* he immediately added in the very next sentence, *"I am the LORD"* (or *Jehovah*) *"THAT IS MY NAME: and my GLORY will I not give to ANOTHER,"* See *Isaiah xlii. 5-8.* Therefore, and therefore, our Lord's expression in *John xiv. 28.* It is impossible, therefore, that the Supreme God, *JEHOVAH,* should "give *his Glory,*" or require Men to honour the Son, even as, they honour the Father, if the Son was another, or not in Unity or One with the Father in the Eternal Being of the One God; I mean, if he was not included in the One Eternal Divine Being, *יהוה* which is but ONE (*יהוה אחד* One *Jehovah*) that is, UNITY ITSELF, and therefore incapable of different Degrees, or Inequality. "Hear; *O Israel* (said *Moses*) *the Lord* (or *Jehovah*) *our God, is One Lord,*" or

" ONE

"ONE *Jehovah*." (יהוה אחד) Deut. vii.
 4. And yet we find, that this glorious
 Name of the One Eternal God of Israel;
 viz. *Jehovah* יהוה, is manifestly attri-
 buted, both in the Old and New Testa-
 ments (as I have already shewn), to the
 Messiah as a distinct Person from the
 Father; and therefore, when we read
 our Lord's expression in John xiv. 28.
 "My Father is greater than I," we
 must necessarily understand, that no
 comparative reference can possibly have
 been intended thereby, nor is to be
 made, concerning the *Divine Nature*, or
Godhead, which certainly is but *One*,
 viz. "ONE JEHOVAH," as the text
 expressly declares, and consequently we
 must acknowledge with the Author of
 the Creed, commonly attributed to
 Athanasius, that "the Son is equal to
 the Father, as touching his Godhead,"
 (viz. the One Eternal Being, or *Jehovah*)
 "though inferior to the Father as touch-
 ing

“*ing his Manhood,*” or his Mediatorial Office; for in some such qualified sense we must of course understand our Lord’s expression in John (“*The Father is greater than I*”) before-mentioned; for those Men, who venture to assert, that the Inferiority of the Son consists in his *Divine Nature*, must evidently suppose a *Superior* and *Inferior* Divine Nature, and consequently, that there are Two *Divine Natures*, which Idea the Scriptures expressly forbid—“(JEHOVAH, OUR GOD, is ONE JEHOVAH,” (Deut. vi. 4.)—And therefore, as the Son is also JEHOVAH, we are bound by the Scriptures to believe, that he is of the same *Divine Nature* with the Father in that *One Eternal Being*, agreeable to what he himself has declared—“*I and the Father are One.*” (Εγώ & ὁ πατήρ ἓν εἰμεν) John x. 30. And as the *Plurality* of Persons is clearly expressed in the latter text by the *Plural Verb* εἰμεν, (we are;

T t

are; so the word *One*, evidently demonstrates the *UNITY* and *EQUALITY* of *their Divine Nature*; for it is no less evident from the context, that the said word *One*, refers to the *Being of God*, or *Jehovah*, and was intended to express the *Unity of their Divine Nature**. The Jews, it is plain, understood the expression in that sense, and immediately charged our Lord with *Blasphemy*—saying,—“*Because that thou, being a Man, makest thyself God.*” And though our Lord condescended to cite a passage from the *Psalms*, wherein the title of *Gods* is applied to mere *Men*, viz. “*I said ye are Gods,*” in order to shew, that the *Scriptures would not be broken* by the consequence which they had drawn from his expression; yet he immediately after maintains the evident meaning of his first expression, as it was

To shew, the Divine Nature, or Godhead (Acts xvii. 29.) which can be but One, (i.e. shew, One Godhead) as there is but One God, Eccl. x. 20. 1 Tim. ii. 5. &c. James ii. 19.

at first understood by the Jews, and, by a fair comparison, shewed his infinite superiority over them that were called Gods, in the Law, "If he," (said our Lord, meaning the Prophet David), "called them GODS, unto whom the Word of GOD came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am THE SON OF GOD?" And our Lord immediately added an incontestable proof of his being GOD [not merely in a confined, qualified Sense, like those Men called Gods, in Scripture (116), but GOD also] in Effect and Power! — "I do," (116) "I have said, Ye (are) GODS; and all of you (are) children (or Sons) of the most High." (Pla. lxxv. 6.) The whole Psalm is plainly intended as a reproof and warning to wicked Rulers or wicked Judges, whom the inspired Psalmist calls Gods, probably because they ought to act as God's Vicegerents on earth, in "judging righteously," according to God's Law, as Moses "charged them" — "Ye shall not respect persons in judgment, (but) ye shall hear the small, as well as the great: ye shall not

"I do not THE WORKS OF MY FATHER" (continued our Lord) "believe me not. BUT IF I DO, though

"be afraid of the face of man"; FOR THE JUDGMENT IS "God's," &c. Deut. i. 16, 17 OR, as King Jehoshaphat afterwards warned his Judges, in a most excellent charge, which ought to be wrote in letters of gold on the most conspicuous part of every Court of Judicature—viz.—

"Take heed what ye do: for ye judge not for man, BUT FOR THE LORD, WHO IS WITH YOU IN THE JUDGMENT. Wherefore now let the fear of the Lord be upon you!—Take heed; and do it! for (there is) no iniquity with THE LORD OUR GOD, nor respect of persons, nor taking of gifts." (2 Chron. xix. 6, 7.)

It is obvious, therefore, when these texts are duly considered, that Judges and Magistrates are called Gods, by the Psalmist, only in a confined and qualified sense, because they "judge not for man, but for the Lord," and because "the judgment is God's;" and though in the same sentence they are called "SONS OF THE MOST HIGH," yet this is no disparagement or lessening to the title and dignity of the REAL SON OF GOD, because the former (which are mere men by nature) are no otherwise "SONS of the most High," than by Adoption, for the sake of the REAL SON, who was "not ashamed to call them 'BRETHREN,'" (Heb. ii. 11.) and even vouchsafed to take Human Nature upon himself, and to become also

"THE

"I will declare thy Name unto MY BRETHREN," Psa. xlii. 22. And again—Who are MY BRETHREN? And he stretched out his hands towards his disciples, and said, Behold, my Mother, and my BRETHREN. For whosoever shall do the will of my Father which is in heaven, the same is my BROTHER," &c. Mat. xii. 48---50,

“you believe not me, BELIEVE THE
 “WORKS: that ye may know and BE-
 “LIEVE that the FATHER is IN ME,
 “and IN HIM.” (John x. 38-39)
 on This

“THE SON OF MAN,” that he might be our BROTHER
 indeed, and the Restorer of Human Dignity in his own
 Person!

The quotation made by our Lord (John x. 34.) from
 the 82d Psalm, viz. “I SAID ye are Gods,” manifestly
 refers us back to a preceding expression in the 1st verse of
 the same Psalm, wherein the inspired Psalmist had “SAID,”
 that God “judgeth among THE GODS,”—meaning “the
 “congregation of God,” mentioned in the beginning of the
 same verse—“God standeth in THE CONGREGATION OF
 “GOD: he judgeth among THE “GODS. How long
 “will ye judge unjustly?” &c. The whole Psalm, as I
 have before remarked, is a reproof or warning to unjust
 Judges, who are here called GODS, apparently in no other
 sense, than what I have already described. “The con-
 “gregation of God,” (עֲרֶת יְהוָה and עֲרֶת אֱלֹהִים)
 signifies, for the most part, the main body of the people, or
 the congregation of the Israelites in general, as in Numbers
 xxvii. 17, and xxxi. 16. and also in Joshua xxii. 16, 17;
 but in the text before us (when the subject of the con-
 text is duly considered) the expression seems to mean, the
 congregation or assembly of the Judges or Senators of the
 people, and not the whole “Congregation of God;” though
 indeed the said assembly was the proper representative of
 the whole “Congregation of God;” because the Judges,
 Magistrates, and other Officers, were originally ELECTED
 BY THE PEOPLE, AS ALL MAGISTRATES and PUB-
 LICK

This reference to the Works of the Father, was a manifest appeal of Christ to the understanding of his hearers, concerning the peculiar manner in which he

chose his servants (his first justice) ought to be! We read, indeed, that Moses "Chose able men out of all Israel, and made them heads over the people." (Exod. xviii. 25.) but, in fact, "the able men" were chosen, by the people, and not by Moses (though it is here said, that "he chose" them, as it was, indeed, by his advice, that they were chosen, agreeable to the council and proposal of Jethro related in the preceding context) for in the first chapter of Deuteronomy, wherein Moses begins to repeat the history of former transactions, he relates this amongst the rest, in terms, which clearly shew, that the election of the "able men" was BY THE PEOPLE. "I speak unto you" (says he) "at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, &c. How can I myself alone bear your cumbrance, and your burden, and your strife? TAKE YE, (וְיָבִיאוּ) CHUSE YE TO YOURSELVES") "wise men and understanding, and known among your TRIBES."

In the Hebrew (says the learned Dr. Patrick) "it is, CHUSE YE. &c. & signifies, as (says he) such persons as YOU THINK FIT, according to the following character. "WISE MEN, and UNDERSTANDING, and KNOWN AMONG YOUR TRIBES," &c. Thus the learned Bishop's paraphrase amounts to the full meaning of my interpretation above, "Chuse ye as you please." But there is no need of a paraphrase to justify this rendering: the word וְיָבִיאוּ indeed, literally signifies, CHUSE YE, as the Bishop remarks; but neither

first proposition—" *I and the Father are One,*" (ver. 30.)—and the unbelieving Jews (notwithstanding their mental

JETHRO, was enacted, and became a publick LAW, or STATUTE). "So I took" (said Moses) "*the Chief of your Tribes, wise men and known*" [that is, "*known among the Tribes,*" (as expressed in the 13th verse) which necessary qualification could not fairly be ascertained, unless the *known* men were really returned or named to Moses, as such, by the Tribes themselves] "*and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your Tribes.*" [Thus it appears, that the officers in general, from the colonel, or captain of a thousand (whether of individuals or families) down to the serjeant, or tything-man, were recommended or nominated by the people, before they were invested with authority by Moses] "*And I charged your JUDGES at that time*" (whereby it must of course be understood, that the JUDGES also had been previously nominated by the people as "*wise men, and understanding, and known among the Tribes,*" agreeable to the preceding enacted proposal) "*saying, Hear (the causes) between your brethren, and JUDGE righteously between (every) man and his brother, and the stranger (that is) with him. Ye shall not respect persons in judgment,*" &c. Deut. i. 9—17. The remainder of the excellent charge I have quoted above.—I have thus far digressed from my subject, not only for the sake of explaining several texts of Scripture, which occurred to me in the course of my argument, but also, for the honour of *Human Nature*, to shew the glori-

tal blindness, and hardness of heart, foretold by their own Prophets) as plainly understood, that the necessary effect of this argument was exactly the same upon the whole, that they at first apprehended; viz. that he "MADE HIMSELF," (i. e. declared himself to be really) "God," and therefore they immediately renewed their wicked persecution as at first; for "*they sought again to take him,*" (says the text) *but he escaped out of their band,*" (ver. 39.)

My readers may perhaps think, that I prolong my work too much, and render it tedious, by inserting so many proofs concerning the *Divine Nature of THE SON OF GOD*; but alas! I find, that my labour on this point is become necessary! Many learned men, and some,

ous State of Political Liberty, with which God was pleased to bless his people ISRAEL; and in which he would, most certainly, have maintained them, if they had persevered in *the right Faith,* and in due obedience to *his Laws*! But when men forsake God, they unavoidably lose their LIBERTY!

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even of my own particular friends, have unhappily overlooked that indispensable doctrine, and do not perceive, that the glorious Name JEHOVAH (the peculiar Name of THE ONE SUPREME GOD) is clearly in the Scriptures attributed also to *the Son of God!* And we cannot rightly understand *the Nature and Dignity of MAN* (which is my leading subject in this Tract) nor the true value of THE PRICE which was given for MAN'S REDEMPTION (as we "are" "*bought with a PRICE,*" 1 Cor. vi. 20.) unless we are truly sensible of *the Nature and Dignity* (as far as God has revealed it to us in the Scriptures) of that Divine Person, who took *Human Nature* upon himself, in order to restore the lost *Dignity and Privileges of fallen MAN!*

One of my learned friends (though a sensible and worthy man) amongst other arguments and quotations against my doctrine, remarks as follows:

“The Apostle Paul” (says he) “saith,
 “in Ephes. i. 17—20. that “THE GOD
 “OF OUR LORD JESUS CHRIST, THE
 “FATHER OF GLORY”—“SET HIM AT
 “HIS OWN RIGHT HAND.” “Hence”
 (says my learned friend) “it necessarily
 “follows that Christ is not Jehovah, but
 “the Son of Jehovah.—God, who made
 “the worlds by his Son, is the Father of
 “Christ.” (Heb. i. 2.) See likewise
 (says he) Isaiah xii. 2.—“The Spirit of
 “JEHOVAH shall rest upon him.”—“Also
 “Isai. lxi. 1, 2. “The Spirit of the
 “Lord God is upon me, because JEHOVAH
 “bath anointed me to preach,” &c. “com-
 “pared with Luke iv. 18.”

Now that Christ is *the Son of God*, or
 (as my friend styles him) “the Son of
 “Jehovah*,” every true Christian must

* “I will declare the decree: THE LORD” (in the He-
 brew JEHOVAH) “bath said unto me, Thou art MY SON;
 “this day have I begotten thee.” Psal. ii. 7.

readily allow to be a true and indispensable doctrine; but it by no means follows from thence (though my friend says it necessarily follows) “*that Christ is not Jehovah!*” To the direct contrary of my friend’s assertion, I am obliged to remark, that *as Christ is the Son of Jehovah, and the Son of God in a peculiar and essential manner* *, *it necessarily follows* (from thence, that he is also really and truly GOD and JEHOVAH in an essential manner; for *as a SON must necessarily partake of the Nature*

* Christ is, in a peculiar and essential manner, the “*Son of God,*” because he “*proceeded forth, and came out of God,*” (see p. 261, 262.) and is expressly called “*THE ONLY BEGOTTEN*” of the Almighty Father—“*And the WORD was made flesh, and dwelt among us (and we beheld his glory, the glory as of THE ONLY BEGOTTEN OF THE FATHER) full of grace and truth.*” John i. 14. And again, “*GOD so loved the world, that he gave HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life. For GOD sent not HIS SON into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of THE ONLY BEGOTTEN SON OF GOD.*” John iii, 16—18.

or *Essence* of his natural FATHER, so
 "THE SON OF JEHOVAH" must neces-
 sarily be of the same *Nature, Being, or*
Essence with his ALMIGHTY FATHER,
 JEHOVAH; and as there is but ONE
 JEHOVAH, must necessarily in some
 way or other (though incomprehensible
 to us at present) be included in that
 ONE *Eternal BEING*! The very circum-
 stance which my friend assigns as a
 proof that "*the Son is NOT JEHOVAH,*"
 was esteemed by the unbelieving Jews
 (when our Lord was on earth) as a
 proof that he *made himself equal with God!*
 "*Therefore the Jews sought the more to*
 "*kill him, because he not only had broken*
 "*the Sabbath*" (that is, as they falsely
 alledged, because he had healed the
 Sick, and done good on the Sabbath
 Day, which was certainly lawful) "*but*
 "*said also, that GOD WAS HIS FA-*
 "*THER*" (*אמר, הוה אביו*, his own proper
 or *peculiar* Father, that is, his Father
 in

in a *real* or *essential* manner; and this, it seems, is the very reason which my friend has assigned as a proof that *Christ is not Jehovah*, but which, on the contrary, the Jews rightly esteemed to be the same thing as) “*making himself EQUAL WITH GOD!*” *John v. 18.*

Our Lord was so far from denying the truth of the *consequential Doctrine*, which the Jews had drawn from his having said, that “*God was his Father,*” *John v. 17*—“*his own proper Father,*” that he immediately, in the very next verse, appealed to *his works* for the truth of it! “*Then answered Jesus, and said unto them, Verily, Verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do:*” (shewing thereby, that *the Father* is indeed the Fountain of Power; but immediately afterwards he shews likewise, that

that he himself, as being *Son of the Almighty Father*, was therefore *equal in Power with THE FATHER*) “*for what things soever he*” (that is, the Father) “*doeth*” (said our Lord) “*THESE ALSO DOETH THE SON LIKEWISE*” (or *in like manner* *ipso*, which is surely such an ample declaration of his *own Almighty Power*, as could not be true, were he not really *JEHOVAH*) “*For the Father*” (continued our Lord) “*loveth the Son, and sheweth him ALL THINGS THAT HIMSELF DOETH: and he will shew him greater WORKS THAN THESE*” (alluding to the mighty *WORKS*, by which he proved himself to be “*THE SON OF JEHOVAH*”) “*that ye may marvel*” (said he). “*For as the Father raiseth up the dead, and quickeneth (them); EVEN SO THE SON QUICKENETH WHOM HE WILL.*”

[Another incontestable declaration of *ALMIGHTY POWER*, such as cannot be attributed to any creature, and which is only due to *JEHOVAH*]

tributed to any that is not TRULY GOD, though it is certainly an especial *Attribute* of him that is called *αρχηγος της ζωης* — “THE PRINCE (or Author) OF LIFE [117]!” “*For the Father*” (continues our Lord) “*judgeth no man; but hath committed ALL JUDGMENT unto the Son, that all (men) should honour (118) the Son, even as they honour the Father.*” (And as *supreme Honour* is certainly due to THE FATHER, we must

(117) “*But ye denied the Holy One, and the Just*” (said the Apostle Peter to the Jews) “*and desired a murderer to be granted unto you. And killed THE PRINCE OF LIFE, whom God hath raised from the dead; whereof we are witnesses: and HIS NAME*” [i. e. the Name of JESUS, as a proof that he hath “LIFE IN HIMSELF,” (John v. 26.) and QUICKENETH WHOM HE WILL”] “*through faith in HIS NAME hath made this man strong, whom ye see and know,*” &c. Acts iii. 14—16. For as the Prophets of old wrought miracles in the Name of JEHOVAH, so the Apostles and Primitive Christians wrought miracles in the Name of JESUS, to prove that he was the *Son of Jehovah*, and consequently is truly God and Lord!

(118) Which *Honour* (as I have before remarked) implies *supreme Honour*, and *Worship*, such as would be gross idolatry, if THE SON was not truly JEHOVAH; because

must of course honour THE SON with
supreme Honour, EVEN AS (*καθως*) "we
 "honour the Father." This is so ne-
 cessary a part of the Christian Duty,
 that men cannot pay the proper honour
 to THE HEAVENLY FATHER, unless
 they thus honour THE SON, also, with
supreme Honour; for) "HE THAT
 "HONoureth NOT THE SON" (that
 is, "He that honoureth not the Son, even

the Law (which Christ came to fulfill *) declares expressly,
 —"Thou shalt fear JEHOVAH thy God; him shalt thou
 "serve, and to him shalt thou cleave," &c. Deut. x. 20.
 And this Law Christ himself, in his quotation of it, has
 taught us to understand as an injunction to serve and fear
 JEHOVAH only, or exclusively of every other BEING—
 "for it is written (said our Lord) "Thou shalt worship
 "THE LORD thy God" (ΚΥΡΙΩΝ 709 Θεω σου, for
 "JEHOVAH thy God") "and him ONLY shalt thou serve"
 (or worship) *αυτω μονω λατρευσεις*, (Matth. iv. 10.)
 whereas if the Son was not truly JEHOVAH, this also
 would be an irreconcilable contradiction to the command
 above-mentioned, that "all men should honour the Son,
 "even as (*καθως*) they honour the Father!"

* "Think not that I am come to destroy THE LAW, or THE PRO-
 "PHETS: I am not come to destroy, but TO FULFILL. For verily I say
 "unto you, Till heaven and earth pass, one jot or one tittle shall in no wise
 "pass from THE LAW, till all be fulfilled." Matth. v. 17, 18.

"*as he honoureth the Father*"—for this is necessarily implied from the preceding context) "HONoureTH NOT THE FATHER (119), WHICH HATH SENT HIM. John v. 17—23.

The Scriptures attribute Eternal Honour and Glory to THE SON, and that jointly with THE HEAVENLY FA-

(119) How dangerous, therefore, is the doctrine of some modern Clergymen, who have seceded from the Church of England, merely because the Litany, and other Parts of our excellent Liturgy, express *Divine Honour to THE SON OF GOD*! What mental blindness! not to perceive that we are bound to honour THE SON (not merely for *his own sake*, but also) *for the sake of our HEAVENLY FATHER* "which hath sent him," that the FATHER, in return, may have mercy on us, *for the sake of his ONLY SON*! For the Scriptures assure us, that we cannot honour the Father, if we do not honour the Son;—and the Jews of old were warned by the Psalmist concerning the necessity of "*Honouring the Son*," lest they should perish from the right way! נשקו בר פן יאנק ותאכדו ררך "Kiss THE SON, lest he be angry, and ye perish (from) the way," (Psal. ii. 12.) The literal sense of this passage is fixed by the preceding context—"I will declare the decree—JEHOVAH hath said unto me, "Thou art MY SON; this day have I begotten thee, v. 7.

THER — “ *Blessing, and Honour, and*
 “ *GLORY, and POWER, be unto him*
 “ *that sitteth upon the throne, AND*
 “ *UNTO THE LAMB, for ever and ever.*
 “ *And the four beasts*” (or animals (120)
 representing the Redeemed Hosts of
 Israel) : “ *said, AMEN.*” (Rev. v. 13, 14.
 See also the 12th verse.)

Thus
 (120) The Redeemed out of the twelve tribes of Israel,
 which are represented by the figures that anciently distin-
 guished the standards of the four principal tribes in their
 encampments round the tabernacle. This opinion has
 been adopted by the great Sir Isaac Newton — “ The
 “ people of Israel” (says he) “ in the wilderness en-
 “ camped round about the tabernacle, and on the east
 “ side were three tribes under the standard of *Judah*, on
 “ the west were three tribes under the standard of *Ephraim*,
 “ on the south were three tribes under the standard of
 “ *Reuben*; and on the north were three tribes under the
 “ standard of *Dan*, Numb. ii. And the standard of
 “ *JUDAH* was a *lion*, that of *EPHRAIM* an *ox*, that of
 “ *REUBEN* a *man*, and that of *DAN* an *eagle*, as the
 “ Jews affirm.” (Compare this with Revel. iv. 7. “)
 “ Whence were framed” (says Sir Isaac Newton) “ the
 Hiero-

“ “ *And the first beast (was) like a LION, and the second beast like*
 “ *a CALF, and the third beast had a face as a MAN, and the fourth*
 “ *beast (or animal) was) like a FLYING EAGLE.*” Rev. iv. 7.

Thus we find, that "HONOUR, and
 "GLORY, and POWER," belong "UN-
 "TO THE LAMB FOR EVER!" He had
 indeed, ~~for a time,~~ laid aside this SUP-
 REME GLORY (this Glory which is
 attributed to him jointly with him that
 sitteth upon the Heavenly Throne) that he
 might become "the Saviour of Man," and
 "by Obedience (121) in fulfilling the
 "Law (122)," and "all Righteous-

nesses of the Law," to repre-
 sent the people of Israel. A Cherubim had one body
 with four faces; the faces of a lion, an ox, a man, and
 an eagle, looking to the four winds of heaven, without
 turning about, as in Ezekiel's vision, chap. i. And
 four Seraphims had the same four faces with four bodies,
 one face to every body. The four beasts are therefore
 four Seraphims standing in the four sides of the peoples
 court; the first in the eastern side with the head of
 a lion, the second in the western side, &c. and all four
 signify together the twelve tribes of Israel, out of whom
 the hundred and forty four thousand were sealed.
 Apoc. vii. 4. *Observ. on the Prophecies of Daniel and
 the Apoc. p. 259.*

(121) "For as BY ONE MAN'S DISOBEDIENCE many
 were made sinners, so BY THE OBEDIENCE OF ONE
 shall many be made righteous." Rom. v. 19.

(122) "Think not that I am come to destroy the Law, or
 the Prophets: I am not come to destroy, but to fulfill."
 Matth. v. 17.

ness,"

ness (123).” even as A MAN, might retrieve the dignity and lost privileges of HUMAN NATURE: but the Divine Glory was again to be restored to him, though he now partook of the Nature of his Creature Man; nay, the Son himself, even when a Man, claims the Glory of his Heavenly Father! — “And now, O Father” (said he) “(GLORY BY THOMAS WITH THINE OWN SELF, WITH THE GLORY which I had WITH THEE before the world was” John xvii. 5. See also p. 308. KING OF SALEM, OR KING OF PEACE. It was not only in his Divine Nature, that THE SON was to be thus glorified, but expressly as “MAN:” so that the Nature of MAN is indeed exalted in Christ to the highest pitch of glory! —

“Behold THE MAN, whose Name is (123) “And Jesus answering, said unto him” (John the Baptist) “Suffice (it to be so) now: for thus it becometh us TO FULFILL ALL RIGHTEOUSNESS. Then he suffered him.” Matth. iii. 15. “THE

“THE BRANCH” (says the Prophet Zechariah) “he shall grow up out of his place, and he shall BUILD THE TEMPLE of the Lord (124) — even he shall BUILD THE TEMPLE of the Lord, and he shall BEAR THE GLORY,” (that is, even he, — THE MAN, that is called the Branch, shall BEAR THE GLORY) “and shall SIT and RULE UPON HIS THRONE, and he shall be a PRIEST UPON HIS THRONE,” [that is, a ROYAL PRIEST, after the order of that Righteous King, (125)] who was KING of SALEM, or KING of PEACE (126)] “and the Counsel of PEACE shall

(124) That is — “The Holy TEMPLE in the Lord,” (i. e. in Christ) “in whom” the Faithful “are BUILT-ED together for an habitation of GOD through THE SPIRIT.” Ephes. ii. 21, 22. See also p. 305—307.

(125) “The Lord (Jehovah) hath sworn, and will not repent. Thou art a PRIEST FOR EVER after the order of MELCHIZEDEK, or “the righteous King.” Psa. cx. 4. Compare with Heb. v. 6—10: and also with Heb. vii. 1—11.

(126) “For this MELCHI-SEDEC, King of Salem, Priest of the most High God, who met Abraham returning from
“ the

“ *be between them both.*” (Zechariah vi.
 12, 13.) The throne or kingdom here
 promised, was also to be *an everlasting*
Kingdom, though given to Christ, ex-
 pressly as “ *Son of Man;*” for it is cer-
 tainly the same Kingdom foretold by the
 Prophet Daniel, — “ *I saw in the night*
visions,” (says Daniel) “ *and behold*
(one) like THE SON OF MAN came
with the clouds of heaven, and came to
the ancient of days, and they brought
him near before him. And there was
given him DOMINION, and GLORY,
and A KINGDOM, that all People,
Nations, and Languages, should serve
him: HIS DOMINION IS AN EVER-
LASTING DOMINION, WHICH SHALL
NOT PASS AWAY, and HIS KINGDOM
(that) WHICH SHALL NOT BE DE-
stroyed of the Kings, and blessed him, to whom
also Abraham gave a tenth part of all; first, being by
interpretation, KING OF RIGHTEOUSNESS, and after
that also King of Salem, which is, King of Peace,” &c.
 Heb. vii. 1, 2.

STROYED.”

"STROYED." Dan. vii. 13, 14. Com-
 pare this with chap. ii. 44. wherein the
 same Prophet informs us, that — "in
 " *the days of these Kings*" (meaning the
 Kings, or rather Kingdoms, which suc-
 ceeded the fourth great Kingdom or
 Roman Empire) "shall the God of Hea-
 " ven set up a Kingdom, which shall
 " NEVER BE DESTROYED: and the King-
 " dom shall not be left to other People,
 " (but) it shall break in pieces, and con-
 " sume all these Kingdoms, and IT SHALL
 " STAND FOR EVER." The Psalmist
 had also previously declared — "Thy
 " Throne, O GOD, is FOR EVER AND
 " EVER." Psal. xlv. 6. Which the
 Apostle Paul has applied expressly to the
 Son. Heb. i. 8. These Prophecies of
 an *Eternal Kingdom*, proclaimed by the
 Prophets under the Old Testament, were
 confirmed by the Angel GABRIEL, when
 he declared the Eternity of CHRIST'S
 Government: — "And behold" (said he
 to

to the Blessed Virgin) "*thou shalt conceive in thy womb, and bring forth a Son,*
and shalt call his Name JESUS" (which signifies A SAVIOUR. See note in p. 225.)
He shall be great, and shall be called the
Son of the Highest; and THE LORD
God shall give unto him THE THRONE
of his Father David. And he shall
REIGN over the House of Jacob FOR
EVER (*—εἰς τὴν αἰῶνα*) : *and of HIS*
KINGDOM THERE SHALL BE NO
END (*ἡ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος*.)
 Luke i. 31—33. The Apostle Paul, nevertheless, informs us of a time, "*when*
he (Christ) shall have DELIVERED UP
THE KINGDOM TO GOD, EVEN THE
FATHER; when he shall have put
down all Rule, and all Authority and
Power." (meaning ALL POWER that in any degree is opposite or inimical in its Nature to his KINGDOM OF RIGHTEOUSNESS) "*For he must REIGN till he*
have put all Enemies under his Feet."

1-Cor. xv. 24, 25. (And again, in the 28th verse — *And when all things shall be subdued unto him, then shall THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL.*) The two last mentioned texts, when collated with the preceding declarations concerning *the Eternity of Christ's Kingdom*, would contain an irreconcilable difficulty, were it not clearly demonstrable, that *the Son of God* is really included with *THE ALMIGHTY FATHER* in the *Eternal BEING JEHOVAH*, and consequently is truly *God*. For the fact is, that he is called *JEHOVAH* and *God* in many unquestionable passages of Scripture, in some expressly, in others by necessary implication, (several examples of which are already cited in this Tract) and no inference to the contrary can be justly drawn from any of the texts which my learned friend (before mentioned)

has laid before me as proofs of an opposite sentiment!

Most of these indeed are such as relate to the Son, merely in his mediatorial Office as MESSIAH, or the Anointed of JEHOVAH;—as Psal. ii. 2. (127) compared with Acts iv. 24, 25, 26. also Heb. i. 8, 9.—Psal. cx. 1. 1 Cor. xv. 25.

(which (127) “The Kings of the earth set themselves, and the
“rulers take counsel together against the Lord, and against
“his Anointed.” Psal. ii. 2. “And when they heard
“that, they lifted up their voice to God with one accord, and
“said, Lord, thou art God, which hast made heaven and
“earth, and the sea, and all that in them is; who by the
“mouth of thy servant David hast said, Why did the hea-
“then rage, and the people imagine vain things? The
“Kings of the earth stood up, and the Rulers were gathered
“together against the Lord, and against his Christ.” Acts
iv. 24, 25, 26. “But unto the Son (he saith) “Thy
“throne, O God (is) for ever and ever: a Scepter of right-
“eousness (is) the Scepter of thy Kingdom. Thou hast loved
“righteousness, and hated iniquity: therefore God (even)
“thy God, hath anointed thee with the oil of gladness above
“thy fellows.” Heb. i. 8, 9. “The Lord said unto my
“Lord, Sit thou at my right hand: until I make thine ene-
“mies thy footstool.” Psal. cx. 1. “For he must reign
“till

(which is the particular text now under consideration) Eph. i. 17. 20. and Heb. i. 2. And others relate particularly to Christ's ministry, whilst he dwelt personally as a *Man* upon earth;—as Isai. xii. 2. (128) lxi. 1, 2. compared with Luke iv. 18.—These prove indeed that

“ till he hath put all enemies under his feet.” 1 Cor. xv. 25. “ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation, in the knowledge of him,” &c. “ which he wrought in Christ, when he raised him from the dead, and set (him) at his own right hand in the heavenly (places).” Eph. i. 17. 20. “ Hath in these last days spoken unto us by (his) Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Heb. i. 2.

(128) “ And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.” Isai. xi. 2. “ The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” lxi. 1, 2. “ The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke iv. 18.

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he is "*inferior to the Father as touching his Manhood*, and all of them demonstrate his subordination to the Almighty Father in the ministry and gracious offices which he had undertaken for the restoration of mankind; but none of them afford the least shadow of contradiction to the texts wherein his *Divine Nature* is declared! One particular text, however, remains to be mentioned, which at first sight, seems to militate against my general argument—viz. Psal. lxxxiii. 18.—"*That (men) may know that thou*" (i.e. God mentioned in the 1st and 13th verses) "*whose name alone is JEHOVAH, (art) the most High over all the earth.*"—Now, it is strictly true, indeed, (though I do not think it the proper translation of this text, see pages 233—236.) that God ALONE is JEHOVAH, because *Jehovah alone* is God*, and the Scriptures assure us, that there is but ONE JEHOVAH, (Deut.

28. • "*For who is God but Jehovah?*" Psal. xviii. 31.

vi. 4.)

vis. 4.) *or One* "ONLY WISE GOD!"
 (Rom. xviii. 27. || 1 Tim. i. 17.) And
 therefore, when *the Son of God* is called
JEHOVAH, or GOD, he is not so named,
 as being distinct or separate with respect
 to that *ONE Eternal Being, JEHOVAH,*
or GOD, but as being included in that
Divine Nature, or GOD, *whose Name*
"alone is JEHOVAH," and as being
ONE with the ALMIGHTY FATHER!
 which was declared by the Son himself;
 "I and the Father (are) WE ARE
 ONE." (John x. (30.)) "I am in the
 Father, and the Father in me." (John
 xiv. 11. xvii. 21. and x. 38.) And
 therefore, though *the Son* "shall deliver
 up the kingdom to God, even the Fa-
 ther," and shall also himself be
 subject unto him that put all things
 under him, that God may be all in all,
 (as declared in the texts cited above from
 1 Cor. xvi. 24--28.) yet, as *the Son is in*
the Father, and the Father in him, and
 as

as *all things that the Father hath are*
the Son's (John xvi. 15.) and as he must
 of course be glorified with the Glory
 which he had with the Father himself
 before the world was, (John xvii. 31.)
 it is manifest that he will still reign in
 and with the ALMIGHTY FATHER in
 that Eternal Being of God, which will
 then *be all in all!*

In the above mentioned text of St.
 Paul, it is said, that *He* (Christ)
 "must reign, till he hath put all enemies
 under his feet," and that *the last*
enemy (that) *shall be destroyed is*
DEATH. (1 Cor. xv. 25, 26.) This
 opens to us the time that Christ will
 deliver up the kingdom. DEATH, that
 last enemy, will be effectually destroyed;
 when all men, that are redeemed by
 Christ, are risen from DEATH. The
 world itself, (where alone Death reigned)
 and all that is desirable in it, will then

not only be "burned up," (2 Pet. iii. 10.) but will be made the seat of eternal Horror and "everlasting Fire," (see Notes in pages 130 and 142.) and the irrevocable decrees of the Son of Man, in his final Judgment upon MEN and ANGELS, will by that time have taken place! Here, then, is an end of the whole Christian Dispensation! What need can there be of a Redeemer, a Mediator, or of a Judge, after the Fate of all Mankind is determined!—It is no lessening, therefore, of the Son's Dignity, that he then delivers up the several charges which he had undertaken in obedience to his Father's will, when the same shall have been compleatly executed and fulfilled!—The generality of Commentators agree, that it is Christ's *Mediatorial Kingdom* which will then be delivered up; but they should also have mentioned that *Sovereignty*, which is still of higher degree, that glorious

Sove-

Sovereign Authority, which is of unspeakable Dignity; I mean that of sitting as SUPREME JUDGE OF THE UNIVERSE! An Authority of which even the Almighty Father hath divested himself—"For the Father judgeth no Man, but hath committed all Judgment unto the Son" (and the supreme Dignity of the Trust is fully declared by the reason of its being given); "that all (Men) should honour the Son, even as they honour the Father:" (John v. 22, 23.) Nay, not only Men, but Angels must honour him; for the word ALL (*πάντες*) includes Angels as well as Men; and we read expressly, that Angels are required to WORSHIP HIM (129), which would be gross idolatry, if Christ was not truly God, and One with the Father in the

(129) "And again, when he bringeth in the first begotten into the world, he saith (says the Apostle to the Hebrews) "And let ALL THE ANGELS OF GOD WORSHIP HIM." Heb. i. 6. Compare with the Greek version of Psalm xlviii. 7.

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Eternal

Eternal Being JEHOVAH! And when the important Trust shall have been fulfilled, and compleatly executed, that *Divine Authority* and *Jurisdiction*, as *supreme Judge* (which had been committed only to *One* of the *Divine Persons*) shall be delivered up, together with all other offices of *distinct* or *separate Authority*, that “*GOD MAY BE ALL IN “ALL.”* And in *God*, undoubtedly, *the Son of God* “*shall reign over the House “of Jacob for ever: and of his Kingdom “there shall be no end!”*—Agreable to the *Angels Prophecy*. *Luke i. 33.*

The *Scriptures* indeed are every where filled with clear *Testimonies* concerning the *Divinity* of our *BLESSED REDEEMER*, so that the command to *honour* him, “*even as we honour the Father,*” is perfectly consistent with all the rest. And therefore, unless we *HONOUR* the *Son* with *SUPREME HONOUR*, “*even as “we honour the Father,*” we fall short of

of the command; and, for want of *due Faith*, cannot expect to obtain of the Father that *glorious and heavenly Gift* for the necessary improvement of *Human Nature*, which our REDEEMER has promised “*to them that ask in his Name, even the Spirit of Truth,*” (John xv. 26.) which “*will guide us into all Truth.*” (John xvi. 13.)

The supreme, or equal *Divine Nature* of THE HOLY SPIRIT, is not less clearly declared, in several parts of Scripture, than the *Divine Nature* of THE SON OF GOD, notwithstanding that some other parts of Scripture express a manifest *Subordination of Office*; as that “*he shall NOT SPEAK OF HIMSELF; but what-soever he SHALL HEAR, (that) shall he speak* (130);” and that he is sent

or

(130) John xvi. 13. Upon this Augustine has remarked, “*that AUDIRE illi SCIRE est, SCIRE vero ESSE. Ab illo*

“*à quo*

or given by the Father (131); and also

" à quo procedit, illi est ESSENTIA SCIENTIA et AUDIEN-
 " TIA. Semper AUDIT Spiritus Sanctus quia semper scit."
 (Tract. 99). But the true sense of this *Hearing and Speaking*
 of the Holy Ghost will be best understood by comparing the
 text with another passage of Scripture, wherein God's
Revelation by his Spirit is further explained. St. Paul,
 speaking of "the things which God hath prepared for them
 " that love him," intimates, that—"God hath RE-
 " VEAL'D (them) unto us BY HIS SPIRIT: for the
 " Spirit (says he) searcheth all things, yea, THE DEEP
 " THINGS OF GOD. For what Man" (continues the
 Apostle) "knoweth the things of a Man, save THE SPI-
 " RIT OF MAN which is in him? Even so" (στὼς οὖν, so
 also) "the things of GOD knoweth no Man but THE SPI-
 " RIT OF GOD." 1 Cor. ii. 10, 11. Thus by "com-
 " paring spiritual things with spiritual" (agreeable to the
 Apostle's advice in the next verse but one, ver. 13.) we
 learn how to understand what is said of the Holy Ghost's
Hearing what "he shall speak:" for the manner of his
knowing, or being acquainted with "the things of God,"
 we find is plainly compared to the knowledge of the Soul
 in a Man, respecting the things of a Man; and surely a
 stronger declaration of Supreme and infinite Knowledge
 could not have been made! He therefore that *searcheth*
 the deep things of God, *speaks* not of himself, because he
 speaks "the things of God," and of course the things of
 Christ, because "all things that the Father hath" (said
 Christ) "are MINE; therefore said I" (continues our
 Lord) "that he (i. e. the Spirit) shall utter of mine, and
 " shall shew it unto you," John vii. 15.

(131) Our Lord said to his disciples—"I will pray
 " THE

by the Son (132); and again, that he is declared to be "*the Spirit of Christ*" (133), as well as "*the Spirit of God*!" —yet

"THE FATHER, and HE shall GIVE you another COMFORTER, that he may abide with you for ever; (even) the SPIRIT OF TRUTH," &c. John xiv. 16, 17.—"But the Comforter (which is) the Holy Ghost, whom THE FATHER WILL SEND in my Name, he shall teach you all things," &c. Ch. xiv. 26.

(132) —"It is expedient for you" (said our Lord to his disciples) "that I go away: for if I go not away, THE COMFORTER will not come unto you; but if I depart, I WILL SEND HIM unto you." John xvi. 7. Compare this with ch. xv. 26.—"When THE COMFORTER is come, whom I WILL SEND unto you from the Father, even THE SPIRIT OF TRUTH, which proceedeth (eternally, proceedeth out) "from the Father, he shall testify of me." This text affords an ample proof of the Divine Nature of the HOLY SPIRIT, and shews, that he is not like other Spirits, a created Spirit, but, on the contrary, "proceeded out from the Father," as Grotius remarks—"Non creatus aliquis Spiritus, sed qui de patris ipsius substantia procedit et ab ipso manat. *Ναρκισσα Δακ, ut Arbenagoras loquitur.*" The Divine Word, in like manner, proceeded out from the Father, as I have already remarked, see p. 261.

(133) "Of which salvation," (meaning "the salvation of souls" mentioned in the preceding verse) "the Prophets have enquired and searched diligently, who prophesied of the Grace (that should come) unto you: searching what or what manner of time THE SPIRIT OF CHRIST which was IN THEM did signify, when it testified

—yet (I say, notwithstanding these expressions of *Subordination*) the supreme or equal *Divine Nature* of THE HOLY SPIRIT is clearly revealed in several parts of Scripture. The Prophet Isaiah, for instance, has declared the Divine Omnipotence of *the Spirit* in the strongest terms ;—in terms which prove, that “ *the Spirit of God*” is a free and independent Spirit, and is truly *God* of the

“ *testified beforehand the sufferings OF CHRIST, and the glory that should follow.*” 1 Pet. i. 10, 11. From hence it is manifest, that this *Spirit of Christ* is the same identical *Spirit of God* (רוח יהוה) THE SPIRIT OF JEHOVAH) which spake “ *beforehand the sufferings of Christ by the Prophets*” in old time ; so that “ *the Spirit of God*” is unquestionably *the Spirit*, also, of *Christ*, agreeably to what our Lord himself declared, “ *All things that THE FATHER hath are MINE,*” (see page 308.) and therefore the *Almighty Operations* of *the Holy Spirit* manifested the *Glory* of the *Son* as well as the *Glory* of the *Father*—“ *He*” (said our Lord, speaking of THE SPIRIT OF TRUTH) “ *shall glorify me : for he shall receive of MINE, and shall shew it unto you. All things that THE FATHER hath ARE MINE : therefore said I, that he shall take of MINE, and shew (it) unto you.*” (John xvi. 15, 16.) Compare this with John xvii. 10.—“ *And all mine are thine*” (said Christ to his Heavenly Father) “ *and thine are mine ; and I AM GLORIFIED IN THEM.*”

same

same *supreme Divine Nature*, or *Eternal Being*, with the other *Two Divine Persons*; for this Prophet expressly applies to "*the Spirit of God*" the same supreme Attributes of *Creation* and *Almighty Power*, which in other parts of Scripture are occasionally attributed to the other *Two Divine Persons*!

But hear the words of the Prophet himself, dictated by *that same Spirit*.—
 "Who hath measured the waters in the
 "hollow of his hand? and meted out hea-
 "ven with the span, and comprehended
 "the dust in a measure, and weighed the
 "mountains in scales, and the hills in a ba-
 "lance? Who hath directed THE SPIRIT
 "OF THE LORD," (or rather the SPI-
 "RIT OF JEHOVAH רוח יהוה, for thus
 exactly is *the Spirit of the Lord* com-
 monly expressed in the Old Testament,
 when mention is made of his inspiration
 or coming down upon the Prophets)
 "or who (being) his Counsellor, hath
 "taught him? With whom took he counsel;
 "and

" and (who) instructed him, and taught
 " him in the path of judgment, and taught
 " him knowledge, and shewed to him the
 " way of understanding ?" (Thus the
 Prophet clearly insists on the independ-
 dency of the free Spirit of the Lord)
 " — Behold, the nations (are) as as a drop
 " of a bucket, and are counted as the
 " small dust of the balance : behold, he
 " taketh up the isles as a very little thing.
 " And Libanon (is) not sufficient to burn,
 " nor the beasts thereof sufficient for a
 " burnt-offering ! All nations before him
 " (are) as nothing : and they are counted
 " to him less than nothing, and vanity."

(Isaiah xl. 12—17.) The Prophet af-
 terwards proceeds to speak of God (GOD)
 without farther distinction of Persons,
 having already, in the preceding part of
 the chapter, clearly distinguished the
 Person of the Son of God under the title

" "Where the Spirit of the Lord is, there is LIBERTY"
 2 Cor. iii. 17. — "Take not thy HOLY SPIRIT from me.
 " Restore unto me the joy of thy Salvation, and uphold me
 " with thy FREE SPIRIT." Psa. li. 11, 12.

of "*Jehovah*," and "*our God*," whose Advent was to be proclaimed by the voice in the wilderness, and of whom *Sion* and *Jerusalem* were directed to say unto the cities of *Judah*, "*Behold your God*," (see p. 248—258) and having also expressly distinguished "*the Spirit of Jehovah*," and proclaimed his *Divine Attributes* and *supreme Dignity*, (see ver. 12—17. last cited) he now proceeds to speak of *God* (in the 18th verse) without further distinction of Persons. "*To whom then*" (continues he) "*will ye liken God? or what likeness will ye compare unto him?*" (ver. 18, &c.)

The Spiritual Nature of *God* is surely so far above our finite comprehension, that it cannot be explained or expressed by any likeness or comparison whatsoever!—But yet, as we may clearly perceive and understand, by what is revealed to us, that the supreme Attributes of *Creation* and *Almighty Power* are applied

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expressly to *the Holy Spirit* (as in the above cited text of *Ilaiah*) which in other parts of Scripture are equally attributed to THE FATHER AND THE SON, we may reasonably conclude, that the *supreme Dignity* of the HOLY SPIRIT must necessarily consist in his entire *Union and Equality* with *the Father* and with *the Son* in the *Divine Nature*, or *GODHEAD* *—that ONE eternal and glorious Being, *JEHOVAH*, “*which is, and which was, and which is to come, THE ALMIGHTY!*” (Rev. i. 8. see also p. 239.)

This entire *Union* of THE HOLY SPIRIT with the Almighty Father and the Son, in the *One Eternal Being* of God, is a necessary doctrine, without which THE ALMIGHTY POWER, attributed in the Scriptures to *the Holy Spirit*, cannot be reconciled to that other indispensable Article of our Faith, *the Unity of God!*

* See note in p. 322. and note (148) in p. 371.

In the Book of Job (ch. xxxiii, 4,) *the Spirit* is declared to be the *Creator*! "THE SPIRIT OF GOD (134) *bath* "MADE *me*, and THE BREATH" (a term synonymous to SPIRIT) "of the "Almighty *bath* given *me* Life." In the account also which Moses has given us of the *Creation*, we read, that "the "Spirit of God moved upon the face of "the waters." (Gen. i, 2.) And the Psalmist attributes the *Creation* to THE SPIRIT jointly with the Divine Word; — "By the WORD of JEHOVAH were "the heavens made: and all the host of

(134) The words here rendered "*the Spirit of God*," are רוח אלהים, which are both Noun Substantives, and therefore ought not to be construed — *the Divine Spirit*, as in the Greek version (πνεῦμα θεοῦ τοῦ, &c.) but "*the "Spirit of God*," as it is rendered in the Chaldee Paraphrase or Targum רוח אלהים, and also in the Syriac version ܪܘܚܐ ܕܐܠܗܝܬ, for in both these, the Article of the Genitive Case is added to the second Substantive, to mark the *sense* of the Hebrew in such cases, though that most ancient language has no Article to express the Genitive Case.

“ *them, by the BREATH (or SPIRIT (135)*
of his mouth.” (Psal. xxxiii. 6.) And
 afterwards, when the Divine Word
was made flesh and dwelt among us, he
 himself expressly attributed to “ *the*
Spirit of God” (136) those mighty
 Works, to which he appealed for the
 truth of his doctrine concerning his
 Unity with the *Almighty Father* (see p.
 287.) and which, at another time, he
 expressly calls the *Works of his Father* !
 (137) So that without the doctrine of
the Unity of the Divine Nature, this ap-
 plication of *the same Attributes to dif-*
ferent Persons could not be understood !

(135) OF SPIRIT—for the word here rendered *Breath*,
 is רוח, i. e. the very same Hebrew Noun, by which
 the *Spirit* is most commonly expressed in Holy Scripture.

(136) Attributed to “ *the Spirit of God.*”—Our Lord
 said to the Jews—“ *If I cast out Devils BY THE SPIRIT*
OF GOD, then the Kingdom of GOD is come unto you.”
 (Matth. xii. 28.)

(137) “ *If I do not the works of my Father, believe me*
not.” John x. 37.

St. Paul also attributed to "THE
 "POWER OF THE SPIRIT OF GOD"
 (138) the miracles, which he wrought
 "through Jesus Christ," in preaching
 his Gospel to the Gentiles. Nay, even
 the miraculous Conception of the Blessed
 Virgin (from whence the Holy Child
 Jesus was called "the Son of God") is
 expressly attributed to the Holy Ghost by
 St. Matthew—"She was found with
 "Child of the Holy Ghost" (i. 18.)—"for
 "that which is conceived in her, is of the
 "Holy Ghost." (i. 20.) Compare this
 with Luke i. 35.—"The Holy Ghost shall
 "come upon thee," &c.

(138) "I have therefore whereof I may glory, THROUGH
 "JESUS CHRIST, in those things which pertain unto God.
 "For I will not dare to speak of any of those things which
 "CHRIST HATH NOT WROUGHT BY ME, to make the
 "Gentiles obedient by word and deed, through MIGHTY
 "SIGNS AND WONDERS, BY THE POWER OF THE
 "SPIRIT OF GOD; so that from Jerusalem, and round
 "about unto Illyricum, I have fully preached the Gospel of
 "Christ." (Rom. xv. 17—19.)

The

The glorious Title *Δυναμικὸς ὁ ἁλίσκος* — “the Power of the Highest,” which immediately follows these words concerning the Holy Ghost in the last mentioned text, is by several learned Commentators attributed also to him, viz. the Holy Spirit (139); and a Title nearly similar is certainly attributed to the same Spirit, even by our Lord himself, when he foretold the fulfilling of God’s promise in the Gift of the Holy Ghost. — “And behold” (said he) “I send the promise of my Father (140) upon you: but tarry ye in the city of Jerusalem, until ye be endued with POWER FROM ON HIGH.” (Luke xxiv. 49.)

(139) “*Et Virtus Altissimi, i. e. Spiritus Dei (qui Virtus Dei, Luc. xxiv. 49.) efficacissimus.*” Lucas Brugensis, as quoted in Pole’s Synopsis. And Grotius, on the 17th verse of this chapter, says — “*Quoties Δυναμικὸς nominatur SPIRITU nominato, vis quedam SPIRITUS solita major indicatur, ut infra 35.*” (meaning the 35th verse, the text in question) “*Actor. x. 38. 1 Cor. ii. 4. 1 Thess. i. 5.*”

(140) Compare with John xiv. 16—26.

Similar

Similar Titles are also given to the Son of God; for even in his ministerial Character as *Messiah*, or *Christ*, after he had taken *Human Nature* upon him, he is called "THE POWER OF GOD, AND "THE WISDOM OF GOD." (1 Cor. i. 24.) Surely these are Attributes of the *Divine Nature*, and Titles of *supreme Dignity*!

The Power of *Justification* must certainly be also accounted a *Divine Attribute*, and as such can belong to none but God; "for it is GOD that JUSTIFIETH" (Rom. viii. 33.) but yet both *Justification*, and *Sanctification* also, (another *Divine Attribute*) are expressly attributed to the HOLY SPIRIT, jointly with CHRIST!—"But ye are washed, "but ye are SANCTIFIED, but ye are "JUSTIFIED, in the Name of the LORD "JESUS, and by (or in) THE SPIRIT "of our God." (1 Cor. vi. 11.)

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To give *Life*, also, is not less apparently an Attribute of THE DIVINE NATURE than *Creation*, whether we speak of mere *Animal Life*, or the *Spiritual* or *Eternal Life*, but more especially the latter, and yet this ALMIGHTY POWER is attributed both to *the Son*, and to the *Holy Spirit* ! For though it is “ *GOD who quickeneth the dead,*” (Rom. iv. 17.) and “ *who quickeneth all things ;*” (1 Tim. vi. 13.) yet *the Son* also is called “ *a quickening Spirit,*” 1 Cor. xv. 45. “ *and quickeneth whom he will,*” (ὃς θελεῖ ζωοποιεῖ, John v. 21.) and by the same authority we know likewise, that “ *it is THE SPIRIT that QUICKENETH !*” (John vi. 63.) In consequence of this Almighty Power *the Son* is called “ *THE PRINCE (or Author) OF LIFE* (141),

(141) “ *And killed the PRINCE (or Author) OF LIFE* “ (τοῦ ἀρχῆου τοῦ θανάτου) *whom GOD hath raised from the dead ; whereof we are witnesses.*” (Acts iii. 15.) See also a note in p. 336.

(1 Cor. vi. 11.) “ *and*

and *the Spirit* is expressly intituled—

“ *the Spirit of LIFE* (142).

Add to this, that *the Spirit* is expressly intituled “ *the Spirit of Wisdom and*
“ *Understanding, the Spirit of Counsel*
“ *and Might* (143), *the Spirit of Holiness*” (144), and “ *THE SPIRIT OF*
“ *GLORY* (145) ! These expressions of

(142) “ (There is) *therefore now no condemnation to*
“ *them which are in Christ Jesus, who walk not after the*
“ *flesh, but after THE SPIRIT. For the Law of THE*
“ *SPIRIT OF LIFE in Christ Jesus hath made me free*
“ *from the Law of sin and death.*” Rom. viii. 1, 2.

—“ *And after three days and an half, THE SPIRIT*
“ *OF LIFE from God entered into them : and they stood upon*
“ *their feet,*” &c. Rev. xi. 11.

(143) “ *And THE SPIRIT OF JEHOVAH shall rest upon*
“ *him*” (viz. upon the Branch from the Stem of Jesse),
“ *the Spirit of wisdom and understanding, the Spirit of*
“ *counsel and might, the Spirit of knowledge, and the fear*
“ *of the Lord;*” &c. Isai. xi. 2.

(144) “ *And declared to be THE SON OF GOD with*
“ *Power ; according to THE SPIRIT OF HOLINESS, by*
“ *the resurrection from the dead.*” Rom. i. 4.

(145) —“ *For THE SPIRIT OF GLORY and of*
“ *God resteth upon you.*” 1 Pet. iv. 14.

Dignity and Power are *unlimited*, and do certainly include the highest or *supreme* degree of the several recited Attributes, even the infinite *Wisdom, Understanding, Counsel, &c.* of God, because they are attributed to that glorious *Spirit*, which “*searcheth all things, yea, the deep things of God!*” (1 Cor. ii. 10.) and they are attributed to him, also, as *essential* Properties, which are so eminently *his*, that he is even named from them—“*the Spirit of Wisdom*”—“*the Spirit of Might*”—“*the Spirit of Glory* ;” as Christ is also intituled—“*the Power of God, and the Wisdom of God,*” (see p. 367) and “*the Lord of Glory,*” see pages 283, 284.

These Titles and Attributes cannot (in that eminent and *essential* degree in which they are attributed both to the *Son* and *Holy Spirit*) belong to any Being that is not *truly God, and Jehovah*: and it is clearly revealed to us, that there is
but

but *One Jehovah* (146] (as I have before remarked in pages 241—244) who is the *only true God; the God of Israel* (147); and yet we learn by the Scriptures, not only that *CHRIST* is truly God, and *JEHOVAH* (of which I have already produced many authentic proofs from Scripture in pages 216—354) but that *THE HOLY GHOST* is also *JEHOVAH*, and consequently is included likewise in the *Unity THE DEITY*, (148) *of the Deity or Godhead!*

The
(146) "*Hear, O Israel, the Lord (or Jehovah) our God, is ONE JEHOVAH.*" Deut. vi. 4.

(147) When God delivered the Law to his people Israel, he said—"I am *JEHOVAH* THY GOD, which have brought thee out of the land of Egypt, out of the house of bondage. Then shalt have no other Gods before me. Exod. xx. 2.

(148) *THE DEITY*, of the Deity, or Godhead. This is a scriptural expression for the Nature of God; for we read in Col. ii. 9. that "in him (i. e. in Christ) dwelleth all the fulness of the Godhead" (*THE DEITY*, of the Deity, or Divine Nature) "bodily!" Nearly the same word (but in the Nominative Case, viz. *Deus*) is also used in Rom. i. 20. Another expression for the *De-*

vine

The Holy Ghost is *Jehovah*, because it is he who “*limiteth a certain day,*” “*saying in David, To-day, after so long a time*” (see St. Paul’s Commentary on the 95th Psalm) “*as it is said, To-day if ye will hear HIS VOICE*” (the Holy Ghost refers them to THE VOICE of another Person, who appears by the Apostle’s argument to be the Messiah) “*harden not your hearts.*” Heb. iv. 7. In the preceding chapter the Apostle

vine Nature, or *Deity*, we read in Acts xvii. 29. viz. *το Θεον*. That there is but *One Divine Nature* is a necessary doctrine, because there is but *One God*; and though it is difficult for our finite understandings to comprehend how *Three Divine Persons* are included in that *One God*, yet these scriptural expressions for *the Divine Nature* (*ὁ Θεός*, and *το Θεον*) afford great relief to our conceptions of that necessary doctrine, for there is no difficulty in comprehending, that *Three Divine Persons* may be united in *One Divine Nature*, *ἐν μιᾷ θεότητι*, or *ἐν ἑνὶ θεῷ*. And hence also it is a necessary doctrine, that *the Son*, (and not less *the Spirit* likewise) is “*equal to the Father*” “*as touching the Godhead*” (though inferior and subordinate in some other respects) because it would be absurd to contend for *the Unity of the Divine Nature*, if the least degree of *Inequality* respecting that *Nature*, or *Existence*, be admitted! See pages 242—244.

tells

tells us expressly, that it was *the Holy Ghost* who said these words—‘ *Wherefore*’ (says he) ‘ *as the HOLY GHOST*’
 ‘ SAITH—“ *To-day if ye will hear HIS*
 “ *VOICE, barden not your hearts, as in*
 “ *the provocation, in the day of temptation*
 “ *in the wilderness: when your Fathers*
 “ *tempted ME*” (saith the Holy Ghost)
 “ *proved ME, and saw MY WORKS forty*
 “ *years.*” [But in the several accounts
 which Moses has given us of these glorious *Works* and *Transactions*, we find them mentioned as the *Works* of *Jehovah*, and by St. Paul they seem to be attributed to *Christ* (149); and therefore if the *Holy Ghost* was a mere ministering *Spirit*, employed only as an agent in *Jehovah’s* *Works* with *Jehovah’s* *Power*, and was not also truly *Jehovah* himself, he (*the Spirit of Truth*) could not have

(149) “ *For they drank of that spiritual Rock that followed them: and that Rock was Christ.*” 1 Cor. x. 4. And again in the 9th verse—“ *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*”

called

called them *his Works*.] “ *Wherefore I*
 “ *was grieved*” (continues the Holy Ghost,
 still speaking in David) “ *with that*
 “ *generation, and said, They do alway err*
 “ *in (their) heart; and they have not*
 “ *known MY ways. So I swear in MY*
 “ *wrath, they shall not enter into MY*
 “ *rest.*” Heb. iii. 7—11. Surely these
 are expressions of *supreme Authority*,
 which could not be used by any *Spirit*
 that was not truly *Jehovah*!

Again, in the 10th chapter of the
 same Epistle (15th verse) we read—*Μαρ-*
τυρες δε ημιν εστι το ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ· μετα γαρ
ερωτησαμεν αυτην η διαθυκη ην διαθησομεθα επι αυτης,
 &c.—“ *THE HOLY GHOST also is a*
 “ *witness to us: for after that HE had*
 “ *said before,*” “ *This is the covenant that*
 “ *I WILL MAKE with them,*” &c. The
 text to which the Apostle apparently
 refers us is in Jeremiah, xxxi. 33. where
 we

we find, that it was *Jehovah*, who said these words by the Prophet!

See also the two verses preceding—"Be-
 " *hold the days come, SAITH JEHOVAH,*
 " *that I will make a new covenant with*
 " *the house of Israel,"* &c. (Jer. xxxi.
 31.) And afterwards in the 33d verse
 (the text quoted by St. Paul as words
said by THE HOLY GHOST) the Pro-
 phet adds in the Name of JEHOVAH—
 " *But this (shall be) the covenant that*
 " *I WILL MAKE with the House of Israel;*
 " *after those days, SAITH JEHOVAH, I*
 " *will put MY Law in their inward*
 " *parts, and write it in their hearts, and*
 " *will be THEIR GOD, and they shall be*
 " *my people."* This text is expressly
 attributed to the *Holy Ghost* by the
 Apostle, and the next verse is joined by
 the Copulative *and* as the words of
 the same Divine Speaker—" *AND they*
 " *shall teach no more every man his neigh-*
 " *bour,*

bour, and every man his brother, saying,
 “ KNOW JEHOVAH : *for they shall all*
 “ KNOW ME” [saith THE HOLY GHOST,
 this being a regular continuance (as I
 before remarked) of the words attributed
 to him by the Apostle] “ *from the least*
 “ *of them unto the greatest of them, SAITH*
 “ JEHOVAH : *for I will forgive their*
 “ *iniquity*” (and none but God can for-
 “ *give sins * !)* “ *and I will remember*
 “ *their sin no more.*” (Jer. xxxi. 33, 34.)

This Promise is apparently to the same
 effect, as that which JEHOVAH had be-
 fore proclaimed by his Prophet Isaiah,
 viz. — “ *And all thy children (shall be)*
 “ TAUGHT OF JEHOVAH.” Isai. liv.
 13. To these texts, therefore, our Lord
 probably referred, when he said to the
 Jews—“ *It is written in the Prophets,*
 “ *And they shall be ALL TAUGHT OF*
 “ *GOD.*” “ *Every man therefore that hath*

* See a note in p. 294. marked †.

“ HEARD, *and hath* LEARNED OF THE
 “ FATHER, *cometh unto me.*” John vi.
 45. Thus, the being *taught of God*, is
 manifestly esteemed by our Lord to be
 the same thing as *hearing and learning of*
the Father, for he mentions these cir-
 cumstances apparently to illustrate what
 he had before said (in the preceding
 verse) concerning the Father’s *drawing*
the true Believers—“ *No man*” (said our
 Lord) “ *can come unto me, unless* THE
 “ FATHER, *which hath sent me*, DRAW
 “ *him,*” (John vi. 44.) so that Christ’s
 reference to what was “ *written in the*
 “ *Prophets*” on this subject (especially
 as he applies these Prophecies to the
Drawing and Teaching of the Father)
 seems, at first sight, to make against my
 argument, which was to shew, that the
 Prophecies here cited were the *Words of*
 THE HOLY GHOST, speaking in the
 Prophets under the Title of *Jehovah*!
 But this is so far from being a real ob-
 jection,

jection, that it is truly a confirmation of the former argument concerning *the speaking of THE HOLY GHOST*, when we consider, that *the Drawing of the Father*, and the *Teaching of God*, is effected only by *the Spirit of God*! For the same Apostle (John), who recorded our Lord's reference to the Prophets last cited, tells us in his First General Epistle (ii. 20.) how this *Teaching of God* is communicated. *KAI OUS XPIEMA EXTELATO TE AYTO, X' OUSATE NANTA.*—“And ye shall have AN UNCTION from the Holy One (150), and ye KNOW all things.”

(150) “From the Holy One”—“That is (says Dr. Whitby) ‘From JESUS CHRIST, emphatically so called’ (Acts iii. 14. Apoc. iii. 7. But then that UNCTION (says he) is the HOLY SPIRIT, which he hath given to them that believe. For he being” “ANOINTED WITH ‘THE OIL OF GLADNESS ABOVE HIS FELLOWS,’ Psa. xlv. 7. ‘ANOINTED BY GOD WITH THE HOLY GHOST,’ Acts x. 38. ‘This Grace’ (says the Dr.) ‘is given to Christians,’ ‘ACCORDING TO THE MEASURE OF THE GIFT OF CHRIST,’ Eph. iv. 7. ‘And we all beholding, as in a glass, the glory of the Lord,’ ‘are changed into the same likeness, as by the Spirit of the Lord,’ 2 Cor. iii. 18. Vol. 2. p. 759.

(1 John

(1 John ii. 20.) This *Unction*, or *Anointing*, is generally understood by Commentators to signify the Influence of *the Holy Spirit* (151), and the Effect of that Influence is further explained in the 27th verse) of the same chapter—" *BUT THE ANOINTING, which ye have re-*

(151) " *By the UNCTION here, and the ANOINTING, ver. 27. is meant the HOLY SPIRIT, whose Gifts and Graces are diffused throughout the whole Church, and to every living Member thereof.*" Rev. Francis Fox, M. A. See his *New Test. with references*, printed in 1722. p. 999.—" *Thereby are signified the gifts of THE HOLY GHOST, bestowed on Believers, whereby they are consecrated to God,*" Psa. xlv. 7. Heb. i. 9. (Assembly's Annotations). " *In Novo Testamento ubi omnes sunt Reges et Sacerdotes, per UNGUENTUM intelligitur QUÆVIS DEI GRATIA, ut diximus Hebr. i. 9. et Jac. v. 14. EXIMIE VERÒ ILLA per quam SPIRITUS nobis in singulis circumstantiis suggerit, et Christi præcepta et monita quæ cuique tempore sunt idonea.*" Joh. xiv. 26. Grotius. See also the opinion of Dr. Whitby in the preceding note. But the Scriptures themselves teach us plainly, that the Inspiration of *the Holy Spirit* is to be understood by the *Unction* or *Anointing*—" *THE SPIRIT OF THE LORD JEHOVAH is upon me, because JEHOVAH hath ANOINTED me,*" &c. Isaiah li. 1. Compare with Acts x. 38.—" *How God ANOINTED Jesus of Nazareth with THE HOLY SPIRIT, and with Power.*" See also note in p. 381.

"ceived of him, abideth in you, and ye
 "need not that any man TEACH you: but
 "as the same ANOINTING TEACHETH
 "you of all things, and is truth, and is
 "no lie: and even as it hath TAUGHT
 "you ye shall abide in him." (1 John ii.
 27.) And it is manifest, that this
 "Anointing, which teacheth all things,"
 is to be understood of THE HOLY SPI-
 RIT; for the Apostle Paul informs us,
 that the Communication of this Know-
 ledge or Teaching from God is by the
 Holy Spirit—"Eye" (says he) "hath
 "not seen, nor ear heard, neither have
 "entered into the heart of man, the
 "things which God hath prepared for
 "them that love him. But GOD HATH
 "REVEALED (them) UNTO US BY HIS
 "SPIRIT: for THE SPIRIT searcheth
 "ALL THINGS, yea, THE DEEP THINGS
 "OF GOD. For what man knoweth the
 "things of a man, save the spirit of man
 "which is in him? Even so THE THINGS
 "OF

“ OF GOD knoweth no man, but THE
 “ SPIRIT OF GOD. Now we have re-
 “ ceived, not the spirit of the world, but
 “ THE SPIRIT WHICH IS OF GOD” [or
 rather THE SPIRIT OUT OF GOD,
 to avoid to be the same, that is, which pro-
 ceedeth forth (εκπορευται, see John xv. 26.)
 “ out of God,” see note 132 in p. 357];
 “ that we might KNOW the things that
 “ are freely given to us of GOD” (where-
 by it is manifest, that we obtain this
 Knowledge of the things of God by the
 Holy Spirit). “ Which things also we speak,
 “ not in the words which man’s wisdom
 “ teacheth, but which THE HOLY GHOST
 “ TEACHETH (152); comparing spiritual
 “ things with spiritual. But THE NA-

(152) This Teaching of the Holy Ghost is also fully de-
 clared by our Lord’s promise of that Heavenly Gift to
 his disciples—“ But the Comforter (which is) THE HOLY
 “ GHOST” (saith our Lord) “ whom the Father will
 “ send in my Name, HE SHALL TEACH YOU ALL
 “ THINGS,” &c. John xiv. 26. And again, “ When he,
 “ THE SPIRIT OF TRUTH is come, he will guide you INTO
 “ ALL TRUTH,” &c. John xvi. 13.

“ TURAL

"NATURAL (i.e. of Animal) MAN receiveth not the things of THE SPIRIT OF GOD," [How urgent and importunate ought we therefore to be in claiming, on all occasions, the gracious Promises of *Spiritual Assistance* (see p. 200—202) as *the Nature of Man* is declared to be thus miserably deficient without that Heavenly Gift, the neglect of which is the first foundation of Infidelity and Scepticism] "*for they are foolishness unto him;*" [even the things of infinite Wisdom (for such must be "*the things of the Spirit of God*") are foolishness to the mere Natural Man!] "*neither can he know (them) because they are SPIRITUALLY discerned: But he that is SPIRITUAL, judgeth all things,*" &c. (1 Cor. ii. 9—15.)

The glorious Effect of *Christ's Promises* upon those who duly claim them; is principally (as I have before remarked,

ed, (see p. 196—202) that we shall
 “partake of the Divine Nature!” But
 how can that Effect take place, if the
 Spirit of God, and of Christ (153), (see
 page 357), the Spirit of the Father, and
 the Spirit of the Holy Spirit

(153) “But ye are not in the flesh, but in the spirit,
 “if so be that THE SPIRIT OF GOD dwell in you. Now
 “if any man have not THE SPIRIT OF CHRIST, he is
 “none of his. And if CHRIST (be) IN YOU” (i. e. in
 you by his Spirit, mentioned in the preceding sentence)
 “the body (is) dead, because of sin, but the Spirit (is) life,
 “because of righteousness. But if THE SPIRIT OF HIM
 “that raised up JESUS from the dead, DWELL IN YOU,
 “he that raised up CHRIST from the dead shall also
 “quicken your mortal mortal bodies BY HIS SPIRIT that
 “DWELLETH in you.” Rom. viii. 9—11. Here we find
 “the Spirit of God,” and “the Spirit of Christ,” distinctly
 mentioned in the same context, though the spiritual Effects
 of both are undoubtedly the same, because both these
 titles belong to one and the same Holy Spirit, as St. Paul
 elsewhere declares—“For through him” (says the Apostle,
 speaking of the reconciliation, or uniting of the Gentiles,
 and the commonwealth of Israel, through Christ) “we
 “both” (i. e. Jews and Gentiles) “have access BY ONE
 “SPIRIT unto the Father.” Eph. ii. 18. This One
 Spirit, therefore, must necessarily be understood, not only
 when “the Spirit of God” is mentioned, but also when-
 ever we read of “the Spirit of the Son,”—“the Spirit
 of

“Because ye are Sons, GOD hath sent forth THE SPIRIT OF HIS
 “SON into your hearts.” Gal. iv. 6.

of the Son, by which alone we can have communication with either (154), is not really Divine? We are taught by a multitude of texts throughout the New Testament, that MAN by Nature is capable of receiving THE HOLY SPIRIT within him; so that the Human Body is expressly called in Scripture "*the Temple of the Holy Ghost* (155);" and therefore, if THE HOLY GHOST were not really and truly God, of the same

"of Jesus†," or "*the Spirit of Christ*," (see note in p. 357); for as Christians are "*builted together for AN HABITATION OF GOD THROUGH THE SPIRIT*," (Eph. ii. 22.) so likewise it must be THROUGH THE SAME SPIRIT that they become "*AN HABITATION OF CHRIST*,"—"if Christ be in you," &c. because the same text informs us, that—"if any man have not the SPIRIT OF CHRIST, he is none of his."

† "*I know that this shall turn to my salvation, through your prayer, and the supply of THE SPIRIT OF JESUS CHRIST.*" Phil. i. 19.

(154) Compare the preceding note in page 383, with the note in p. 385.—See also page 292.

(155) "*What, know ye not that your BODY is THE TEMPLE OF THE HOLY GHOST, (which is) in you? which ye have of God, and ye are not your own?*" 1 Cor. vi. 19.

Divine

Divine Nature with THE FATHER (for there can be but ONE *Divine Nature*, as there is but ONE GOD, which I hope is already clearly demonstrated, see pages 241—244) how improper would be the idea of comparing *Man* to a *Temple*? For Christians are not only called “*the Temple of God*” (156), but expressly (as I have already remarked) “*the Tem-*

“*ple*”
O (156) 2 Cor. vi. 16.—“*And what agreement* (says the Apostle Paul) “*hath THE TEMPLE OF GOD with idols?*” “*for ye are THE TEMPLE OF THE LIVING GOD: as*” “*God hath said, I will dwell in them, and walk in (them)*” “*and will be their God, and they shall be my people.*” And this *In-dwelling*, or *Inhabitation of God* in the Faithful, is declared in Scripture to be “*through the Spirit*,” which affords an ample proof, that *the Spirit* is truly God! “*In*” “*whom*” (says St. Paul to the Ephesians, ii. 22. speaking of *Jesus Christ*) “*ye also are builded together for AN HA-*” “*BITATION OF GOD THROUGH THE SPIRIT.*” Thus the true Christian doth really become a *TEMPLE OF GOD*, “*for where God dwells it is a Temple,*” as Grotius remarks; and *GOD dwells in good men BY HIS HOLY SPIRIT.* “*Therefore (says he) are they THE TEMPLE OF GOD.*”

This
* “*Templum est ubi DEUS habitat. In piis habitat Deus PER SPI-*”
“*RITUM SANCTUM. Sunt igitur TEMPLUM DEI.*” Grot. Annot.
Tom. IV. p. 482.

"ple of the Holy Ghost," as if the terms were synonymous!

Too many Temples, indeed, through the Depravity of Mankind, and the Influence of Devils, have been dedicated to those, "*which by Nature are NO GODS!*" But that was only amongst men — "*who knew not God.*" (Gal. iv. 8.)

But shall we conceive of the inspired Writers of the New Testament, that they would also DEDICATE Temples to a Being, "*which by Nature is no God!*" For if we could suppose it true, that THE HOLY SPIRIT "*by Nature is no GOD,*" the TEMPLE OF THE HOLY GHOST would be no better, in that one

This Inhabitation, or In-dwelling of the HOLY SPIRIT in the Temple of God, is plainly declared by the Apostle Paul in another text — "Know ye not" (says he) "*that ye are the TEMPLE OF GOD, and that the SPIRIT OF GOD DWELLETH IN YOU? If any man defile the TEMPLE OF GOD, him shall God destroy: for the TEMPLE OF GOD is holy †, which (Temple) ye are.*" 1 Cor. iii. 16, 17.

† "*is holy,*" — "*being sanctified by the HOLY GHOST.*" Rom. xxi. 16.

55 D

respect,

respect, than *Heathen Temples* ! And therefore, if we really believe the Holy Scriptures to be the Word of God, we must necessarily believe that THE HOLY GHOST is really and truly God : for otherwise we should not have been required by the Holy Scriptures to esteem our *Bodies* as the “ *Temple of the Holy Ghost* !” And as it thus appears to be a necessary conclusion, that THE HOLY GHOST is truly God, it is equally a necessary doctrine, that he is also JEHOVAH—“ *For who is God*” (i. e. truly God) “ *except JEHOVAH ?*” † Psa. xviii. 31. And therefore, though THE HOLY GHOST is clearly revealed to us in Scripture as a distinct Person from THE FA-

† Compare this with Ps. lxxxvi. 10.—“ *Thou art God alone,*” that is, “ *Thou*” (JEHOVAH) “ *art God alone,*” for the whole Psalm is a prayer addressed to JEHOVAH—“ *Bow down thine ear, O JEHOVAH,*” &c.—See also Isaiah xxxvii. 16. and compare these texts with the note in p. 323. concerning those persons, whose title of “ *Gods,*” was merely nominal.

THER and THE SON, he must nevertheless be included in that One Divine and Eternal Being, JEHOVAH; and accordingly, in that supreme character, he revealed the Divine Will to the Prophets! Of this I have already produced some remarkable, and (I trust) incontrovertible proofs, and therefore shall only request my reader's attention to one more example of it.

“*Well spake THE HOLY GHOST*” (said the Apostle Paul to the unbelieving Jews at Rome) “*by Isaias the Prophet unto our Fathers, saying; Go unto this people,*

“*and say, Hearing ye shall hear, and shall*

“*not understand; and seeing ye shall see,*

“*and not perceive. For the heart of this*

“*people is waxed gross,*” &c. Acts xxviii. 25. But when we turn to that part of Isaiah's Prophecy to which the Apostle refers us, as the SAYING of THE HOLY GHOST, we find it was JEHOVAH which *spoke* to the Prophet!—“*I heard*” (says the Prophet) “*the VOICE of the LORD*

(Ado-

“ (Adonai) saying, *Whom shall I send?*
 “ *and who will go for us?*” (speaking
 expressly in a Plurality of Persons).
 “ *Then said I, here (am) I; send me. And*
 “ *HE said, Go, and tell this people, Hear*
 “ *ye indeed, (or in hearing) but under-*
 “ *stand not; and see ye indeed (or in see-*
 “ *ing) but perceive not. Make the heart*
 “ *of this people fat, and make their ears*
 “ *heavy, and shut their eyes; lest they see*
 “ *with their eyes, and hear with their*
 “ *ears, and understand with their heart,*
 “ *and convert, and be healed* (157). *Then*
 “ *said I, LORD, (or Adoni) how long?*
 “ *And HE answered, Until the cities be*
 “ *wasted without inhabitant, and the*
 “ *houses without man, and the land be*
 “ *utterly desolate,” &c. Isai. vi. 8—11.*

Now the *Lord*, or *Adoni*, who then spake to Isaiah, was represented to the

(157) See some Observations on this passage in my Tract on several important Prophecies. 2d Edit. pages 222, 223, and 228—235.

Pro-

Prophet (see the beginning of the chapter) as "*sitting upon a throne high and lifted up, and his train filled the temple,*" &c. "*and one cried unto another,*" (that is, the Seraphims mentioned in the preceding verse) "*HOLY, HOLY, HOLY*" (IS) JEHOVAH OF HOSTS, *the whole earth is full of his glory,*" &c. (ibid. 1—3.)

Now, notwithstanding that *the Lord JEHOVAH* is represented in this Divine Revelation as speaking in the *Plural* Number ("*who will go for us*"), and that the *threefold* repetition of the Epithet *Holy*, in the proclamation of God's glorious Title, *Jehovah of Hosts*, seems to correspond with the above-mentioned Idea of a Plurality of Persons being comprehended in that *One Eternal Being JEHOVAH*, which then revealed himself to Isaiah, yet the Apostle Paul expressly attributed the Revelation to the *Holy Ghost*,

Ghost, as being the Divine Person which then spake! "*Well* SPAKE THE HOLY "*GHOST*" (says he) "*by* *Isaias* the "*Propbet*, SAYING, Go unto this people, "*and say, Hearing ye shall bear,*" &c. Who then shall presume to say that THE HOLY GHOST is not really and truly God; when it is apparent by the citations already made, that (the glorious Name *JEHOVAH*, which includes THE DIVINE NATURE OF THE FATHER, and OF THE SON, is expressly attributed also to THE HOLY GHOST?)

Without a due sense of this supreme Dignity of the *Holy Spirit*, we should form but a very unworthy idea of the *real Dignity* of HUMAN NATURE, which (as I have already shewn) is not only capable of *receiving* the Gift, or internal Communication, of that *glorious and eternal FREE SPIRIT* (158) of God,

(158) See note in p. 360.

as a *Principle of Action*, but is absolutely entitled even to *claim* that wonderful participation of the *Divine Nature!* to *claim* it, I say, by a written Charter of Privileges, which can never be taken from us (as *God's Word* cannot fail), he having bound himself to us on certain reciprocal conditions by an irrevocable covenant (as sure as his Word) that MAN might be FREE indeed! We are FREE (I say) having now a *free Choice*, through Christ, to partake, *if we will* (159), of the *Tree of Life* (see note in p. 310) from which our first

(159) "*If we will.*" For, notwithstanding all that has been said and wrote concerning *Predestination* and *Reprobation*, yet it must surely be our own fault, a depravity in our own choice, or will, if we partake not of "*the Tree of Life!*"

"No man" (indeed) "*can come to me*" (said that Divine Person, who alone is THE WAY, and THE TRUTH, and THE LIFE," John xiv. 6.) "*except the Father, which hath sent me, DRAW him: and I*" (said he) "*will raise him up at the last day.*" (John vi. 44.) But though this *Drawing* depends on the *Will* of the Father, yet no just argument arises from thence against the *free Will* of MAN, because we have ample assurance on the

part

first Parents were unhappily excluded in
this world!

But

part of the Almighty, that his *Good Will* to DRAW us will not be wanting, if we seek him as we ought, and do not resist his Divine Grace in our hearts; of this *Good Will* his affectionate remonstrances from time to time by his Prophets bear unquestionable testimony. — “*Why will ye die, O House of Israel? For I HAVE NO PLEASURE in the death of him that dieth, saith the LORD JEHOVAH, wherefore turn yourselves?*” (יָשׁוּב in Hiphil. cause ye to turn; i. e. the repentance must be by your own will and deed) “*and live ye.*” (Ezek. xviii. 31, 32.) And again, GOD swears by himself, that we may have full assurance of his *Will* in our favour, if our own *Will* is not wanting! — “*Say unto them (as) I LIVE, saith the LORD JEHOVAH, I have NO PLEASURE in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil ways: for why will ye die, O House of Israel?*” Ezek. xxxiii. 11.

These texts, indeed, are assurances of God's love to the House of Israel; but in Christ, even the Gentiles are entitled to claim them, being now engrafted on the stock of Israel (see p. 296) and are thereby rendered “*Abram's seed, and heirs according to the promise.*” (Gal. iii. 29.) And under the New Covenant, also, God hath confirmed these assurances of favour on his part, if we are not wanting to ourselves, promising us that we shall receive, if we will but ask (see note in p. 395) — “*For THE LORD is not slack concerning his promise, as some men*”

But these glorious Privileges being granted to *Human Nature* only through the Merits of that "*Son of Man*," who voluntarily took *our Nature* upon him, we must always remember, that our

men cannot slackness; but is long-suffering to us ward,
 "NOT WILLING THAT ANY SHOULD PERISH, BUT
 "that ALL should come to repentance." 3 Pet. iii. 9. From
 hence it follows, that, if any perish, it is not by God's
 Will, (though he certainly foreknows their destruction)
 but by their own wilful Abuse of the Knowledge of Good
 and Evil: for we are assured also by another Apostle, that
 GOD "will have ALL MEN to be saved, and to come
 unto the Knowledge of the Truth." (1 Tim. ii. 4.)
 "The Word ALL" (says the learned Mr. Francis Fox on
 this text) "here stands for EVERY MAN: for so it is
 used ver. 1. where we are commanded to pray for ALL
 MEN. Hence (says he) we may argue, that if God
 "wills the Salvation of ALL MEN, and would have
 "ALL come to the acknowledgment of the Truth, then
 "he affords ALL sufficient MEANS and GRACE, in order
 "to their obtaining Salvation: because without this they
 "cannot be saved." (See John vi. 44. quoted in the
 beginning of this note). "If any therefore perish, it is
 "not because God DENIES them GRACE and HELP, but
 "because they are WANTING TO THEMSELVES, and
 "WILL NOT BE PREVAILED WITH TO USE the assistance
 "he affords. Their destruction, therefore, is not FROM
 "any peremptory DECREE of God's, but FROM THEM-
 "SELVES." New Testament with references, p. 867.
 note.

Title to the Benefits of the free Covenant, before-mentioned, is valid only when claimed *in his Name*, and for *his Sake*, as we ourselves are otherwise totally unworthy of them, for he alone is “*the Way, and the Truth, and the Life;*” and “*no Man cometh unto the Father, but by*” him. John xiv. 6.

He hath, therefore, particularly instructed us how to *claim* the Privileges of *Human Nature*, assuring us by *re-iterated* (160) Promises, tendered in the most urgent and affectionate manner, that

(160) “*And I say unto you*” (said our Lord Jesus) “*Ask, and it shall be GIVEN you: seek, and ye shall find: KNOCK, and it shall be OPENED unto you.*” (For our Lord had just before given a parable of a man’s going to his friend’s house even at midnight, and knocking at the door to borrow bread). “*For every one, that ASKETH, RECEIVETH: and he that SEEKETH, FINDETH: and to him that KNOCKETH, it shall BE OPENED. If a SON shall ask bread of any of you that is a FATHER, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will*

that Prayers in his Name shall certainly be effectual; that is, provided there be no wilful Defect on our part; which

condi-
 “be offer him a scorpion? If YE THEN, BEING EVIL,
 “know how to give good Gifts unto YOUR CHILDREN:
 “how much more shall your HEAVENLY FATHER give
 “the HOLY SPIRIT to them that ASK him?” (Luke
 xi. 9—13.) “And whatsoever ye shall ASK in MY NAME”
 (said our Lord JESUS) “that will I do” [an ample proof,
 as I before remarked, of his being truly GOD in Effect
 and Power, as well as in Name; and that he and the
 Father are ONE, as he himself not only said, but proved
 by his Works; so that we must necessarily understand, as
 there is but ONE GOD, (Jehovah) that he is included
 with THE FATHER in the ONE Eternal Being JEHOVAH]
 “that THE FATHER may be glorified in THE SON. If
 “ye shall ask any thing in MY NAME” (our Lord JESUS
 again repeated and enforced his gracious promise) “I
 “WILL DO (it).” “If ye love me” (said he) “keep
 “MY commandments,” (and who hath a right to command,
 but GOD?—Our Lord, nevertheless, immediately after-
 wards declares the ministerial Office, which he had conde-
 scended to undertake for our sake, as Mediator between
 GOD and Man, himself being both!) “And I” (said
 he) “will PRAY THE FATHER, and he shall give you
 “ANOTHER COMFORTER,” (or ADVOCATE, see ABp.
 Sharp’s Sermons, 5 vol. Disc. 2d.) “that he may abide
 “with you for ever; even THE SPIRIT OF TRUTH,”
 (here the Three Divine Persons are distinctly mentioned
 together, in their separate personal functions under the
 Christian Dispensation) “whom” (i. e. the Spirit of
 Truth)

conditional Clause is always to be understood, wherever Promises of Blessings are delivered in Holy Scripture.

Let us therefore be mindful, "*that the sufferings of this present time, are not worthy (to be compared) with the*

Truth) "*the world cannot receive, because it seeth him not, neither knoweth him: but ye know him:*" (and of course all other true disciples of Christ know him, as the promises are to all, and cannot fail) "*for he dwelleth with you, and shall be IN YOU.*" John xiv. 13—17.) "*Again, I say unto you*" (said our Lord JESUS) "*that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of MY FATHER, which is in heaven. For where two or three are gathered together IN MY NAME*" (i. e. in the Name of JESUS) "*there AM I in the midst of them.*" (Matt. xviii. 19, 20.)

These, and many more such, declarations of Christ, are the *reiterated Promises* (mentioned above) on which the restored Dignity and Privileges of *Human Nature* are firmly founded, and may be effectually secured, if the future building be raised thereupon with the plumb line of *Integrity*, and be afterwards maintained with *Perseverance* to the end of life! "*He is faithful that promised.*" (Heb. x. 23.) Wherefore, "*be strong, and of a good courage, fear not, nor be afraid: for THE LORD (Jehovah) THY GOD, he it is that doth go with thee, he will not fail thee, nor forsake thee.*" (Deut. xxxi. 6.)

OTRU THEE WORTHY (JOHN 14:18, 20, 23) *glory*

“glory which shall be revealed to us,” (Rom. viii. 18.) *visus*, that is, towards us, or respecting ourselves; referring, probably, to that “Eternal Weight of “Glory” with which Human Nature is capable of being invested “after the “sufferings of this present time,” as signified by the same Apostle in a parallel passage of another Epistle—“For our “light affliction” (said the Apostle) “which is but for a moment” (i. e. comparatively speaking) “worketh for us a “far more exceeding and eternal Weight “of GLORY!” 2 Cor. iv. 17. This further Revelation of God’s Will [va-

riously expressed in the New Testament (161) concerning the sure and most certain expectation, that we may enter-

(162) “When Christ (who is) our life, shall APPEAR, “then shall ye also appear with him IN GLORY. Mortify “therefore your members,” &c. Col. iii. 4. “For our “conversation is in heaven; from whence also we look for “THE SAVIOUR, THE LORD JESUS CHRIST: who shall “change our vile BODY, that it may be fashioned LIKE UNTO

“HIS”

entertain, of being invested with **ETERNAL GLORY** in the world to come, (if we persevere

“ **HIS GLORIOUS BODY**, according to the working, whereby
 “ he is able even to subdue all things unto himself,” (Ph. iii.
 20, 21.) “ Beloved, now are we the sons of God, and it
 “ doth not yet appear what we shall be: but we know, that
 “ when he shall **APPEAR**, **WE SHALL BE LIKE HIM**: for
 “ we shall see him as he is. And every man that hath this
 “ hope in him, purifieth himself, even as he is pure.” 1 John
 iii. 2, 3. “ But some (man) will say, How are the dead
 “ raised up? and **WITH WHAT BODY** do they come?
 “ Thou fool, that which thou sowest is not quickened, except
 “ it die: “ And that which thou sowest, thou sowest not
 “ that **BODY** that shall be, but bare grain, it may chance
 “ of wheat, or of some other (grain), but God giveth it
 “ **A BODY** as it hath pleased him, **AND TO EVERY SEED**
 “ **HIS OWN BODY**. All flesh is not the same flesh, but
 “ (there is) one (kind of) flesh of men, another flesh of
 “ beasts, another of fishes, (and) another of birds, &c.—
 “ So also (is) the resurrection of the dead. It is sown in
 “ corruption; it is raised in incorruption: it is sown in
 “ dishonour; **IT IS RAISED IN GLORY**: it is sown in
 “ weakness; **IT IS RAISED IN POWER**: it is sown a na-
 “ tural (or *Juxta*, animal) **BODY**, it is raised a SPIRI-
 “ TUAL **BODY**. There is a natural (or animal) body,
 “ and there is a spiritual body. And so it is written, The
 “ first man Adam was made a living soul; the last Adam
 “ (was made) a quickening Spirit, &c.—And as we have
 “ borne the image of the earthy, **WE SHALL ALSO BEAR**
 “ **THE IMAGE OF THE HEAVENLY** [i. e. of the Lord
 “ *Jehovah* from HEAVEN, mentioned in the 47th verse, see
 “ also pages 181—285, 294—308.]. “ Now this I say,
 “ brethren,

persevere in the true Faith and Practice of Christianity in this world), completes

believers; refer our

“brethren, that FLESH AND BLOOD cannot inherit the
“kingdom of God; neither doth CORRUPTION inherit IN-
“CORRUPTION”. Behold, I shew you a mystery; we
“shall

By this latter part of the sentence (i. e. *neither doth corruption inherit incorruption*) the Apostle explains what he meant by the “flesh and blood” which “cannot inherit,” &c. “*ita explicat*” (as Grotius justly remarks) “*quid intelligi voluerit per sapia et aitia*.” It is manifest from the whole context, that the Apostle, by *flesh and blood* in this text, meant only *corruptible and perishable flesh and blood*; for it is not the substance or solidity of *flesh and blood*, which cannot inherit the kingdom of heaven, but only the *corruptibility, or dissoluble and corrupt quality* of it, as another learned commentator (Slater) has remarked—*Non intelligit CORPORIS SUBSTANTIAM, sic enim resurget. Job xix. 26, 27. sed qualitatem corruptam.* Pol. Synop. Vol. V. page 539.

We have incontestable evidence, by the resurrection and ascension of our Lord, that the real human substances of “*flesh and bones*” (of which his revived body consisted) can, and doth “*inherit the kingdom of heaven*.”—Our Lord was particularly careful to convince his disciples of this truth after his resurrection, saying—“*Behold my hands and my feet, THAT IT IS I MYSELF*” (ὅτι αὐτοὶ ἵδον ἅμα, thus insisting upon the identity of his own person) *handle me, and see*” (thus urging his disciples to receive undeniable conviction by all their senses) “*for A SPIRIT*” (says he) “*hath not FLESH AND BONES, as ye see me have. And when he had thus spoken, he shewed them (his) hands and (his) feet.*” Luke xxiv. 39, 40. Now this was not to convince them merely, that the *hands and feet*, which he then shewed, were “*flesh and bones*,” but that they were also (to undeniable demonstration) the same identical “*flesh and bones*” that had been publicly nailed to the cross; for our Lord shewed them likewise “*his side*,” John xx. 20. undoubtedly that same wounded *side* which had been pierced with a lance; for it was manifestly on account of the wounds, which he had received in his *flesh*, that he now pointed out

our *Charter of Privileges and Immunities*,
or, "*the perfect Law of Liberty*," which

THE

"*shall not all sleep, but we shall all be changed, in a mo-
ment, in the twinkling of an eye, at the last trump: (for*
"*the*

out, as unquestionable evidences of his identical body, those parti-
cular parts thereof (his *hands, feet, and side*) in which the principal
wounds had been made, agreeable to the predictions of the Prophets
(Ps. xxii. 16. Zech. xiii. 10. and xiii. 6, 7.) and at the same time,
he submitted himself to the most critical examination of those select
persons, whom he had chosen for witnesses—" *It is I myself* (says he)
"*handle me and see,*" &c. That our Lord appealed to the evidence of
real wounds in his *flesh*, is further demonstrated by the declaration of
the Apostle Thomas, when he had heard the account of our Lord's
appearance from the other disciples: for Thomas answered them,
saying—" *Except I shall see in his HANDS the print of the nails, and put*
"*my finger into the print of the nails, and thrust my hand into his SIDE,*
"*I will not believe.*" And accordingly, this palpable and unquestio-
nable demonstration was graciously allowed him, even in the presence
of the former witnesses; for—" *After eight days, again the disciples*
"*were within, and THOMAS with them: (then) came Jesus, the doors*
"*being shut, AND STOOD IN THE MIDST, and said, Peace (be) unto*
"*you. Then saith he to THOMAS, reach hither thy finger, and behold*
"*MY HANDS; and reach hither thy hand, and (thrust) it into my side: and*
"*be not faithless; but believing.*" (John xx. 24—27.) And after our
Lord had at several other times, (1 Cor. xv. 4—8.) visited, instructed,
and confirmed his disciples concerning the truth and reality of his
resurrection, and other necessary doctrines, he at length ascended from
among them towards heaven, even while their whole attention was
fixed upon him—" *While they beheld*" (says the text) "*he was taken*
"*up; and a cloud received him out of their sight. And while THEY*
"*LOOKED STEDFASTLY (attentively) toward heaven, AS HE WENT,*
"*up, behold two men stood by them in white apparel; which also said,*
"*Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME*

F f f

note

THE ALMIGHTY has been pleased to
tender to his Creature *Man*!

—“Who”

“The trumpet shall sound”) “and THE DEAD shall be
“raised

“JESUS, which is taken up from you INTO HEAVEN, shall so come in
“his manner as ye have seen him go INTO HEAVEN.” (ACTS II. 9-11.)
Thus we have indisputable evidence concerning the identical sub-
stance of our Lord’s revived body, “Flesh and Bones;” and therefore
with certainty we know that the Human Body (consisting of solid
and palpable substances of “Flesh and Bones”) is capable of inher-
ing in the kingdom of *below*; and consequently we must understand
that the *Flesh and Bones* mentioned by the Apostle, which “cannot
“inherit,” &c. must necessarily mean *corruptible* and *mortal* *Flesh and*
Bones, before it has undergone the promised change to *incorruptible* and
immortality, as explained above; for our Lord’s body (it is manifest,
if all these circumstances are considered) could not possibly have
undergone any other change than that of being “RAISED INCOR-
RUPTIBLE,” whereas, before, it was *corruptible* (or liable to injuries)
and *mortal*; or it could not have suffered and died: and in like manner
all the rest of the “*dead* shall be raised INCORRUPTIBLE,” as the
resurrection of Christ is the pledge of our hope; he being declared
“the first fruits of them that sleep.” 1 COR. XV. 20. I shall not ap-
ologise to my readers for the length of this note, because the subject
of it very materially concerns the *Nature of Man*; and all mankind
are personally interested in the assurances we have, that even the
Body (as well as the *Soul*) shall one day be raised to *immortality* and
eternal duration; nevertheless, I confess, that I should have neglected
to treat upon this very material part of my subject (as I conceived
that the doctrine was sufficiently understood, and generally received
among Christians) had not a new pamphlet, on very different prin-
ciples, been put into my hands, at the very time when I had pro-
ceeded in transcribing the above note for the press, even to the very
sentence where I have placed the mark of reference; so that I
thought myself obliged to add these remarks upon the text, in order
to guard against the plausible insinuations in the said Tract.

* “For the trumpet shall sound,” (σαλπιστος γαρ) says the Apostle;
but the Author of the New Pamphlet, mentioned in the preceding
note,

—“Who” (then) shall separate us
 “from the love of Christ? (shall) tribu-
 lation,

“raised INCORRUPTIBLE, and we shall be CHANGED.”

That is, *and differing men*, whoever we are, that shall be
 found

note, boldly insinuates, that it shall NOT sound! And as this Author
 has thought proper to conceal his name, I hope I may confute his
 opinions with less reserve, because he cannot suspect me of any per-
 sonal dislike to an unknown author; and must therefore consider my
 severity as levelled merely against his erroneous doctrines, and not
 against himself.

“Do you take the LAST TRUMPET” (says he, in page 13.) “to
 be some instrumental sound?” &c.—“The word LAST,” (says he again)
 “evidently implies a FIRST: now who is he that heard the instrumental
 sound of the FIRST Trumpet?” Thus, on the strength of a mere
 sophistical quibble, he ventures to found his opposition to the clearest
 evidence of scripture, that “the Trumpet shall SOUND, and the
 dead shall be raised,”—as if these great articles of the Christian
 Faith, the Resurrection of the Dead, and the awful summons to the
 Judgment Seat of Christ, could possibly be set aside by such superficial
 reasoning! For though we may not be able to answer his question,
 viz. “Who is he that heard the instrumental sound of the FIRST Tru-
 pet?” Yet any plain honest Christian, who reads his Bible with
 a proper humble disposition, can easily inform him, who they were
 (even a whole nation at once) that really and truly heard the actual
 sound of a former heavenly trumpet. See the 19th chapter of Exodus;
 wherein the instrumental sound is clearly expressed by two different tech-
 nical Hebrew names of an instrument, well known among the Israelites,
 which seems to have been a kind of horn or cornet. The use of such in-
 struments is particularly recorded in Joshua vi, 4, for seven of them were
 sounded by the priests at the taking of Jericho. The sound only of one
 instrument (bearing two different names) was heard at Mount Sinai, tho’
 it is described as being loud to a most tremendous degree, being a hea-
 venly trumpet. And answerable to this the future heavenly trumpet,
 foretold

“ lation, or distress, or persecution, or
 “ famine, or nakedness, or peril, or sword?

“ (As

found alive, and remaining in the body at that awful
 period, “ shall be changed ;” for the Apostle had before de-

clared,

foretold by St. Paul, is mentioned in the singular number, viz. “ the
 “ trump of God.” 1 Thess. iv. 16.—Now as the *sounding* of the former
 trumpet was previously appointed and foretold, as the awful signal
 to apprize the Israelites of the *Coming of Jehovah* upon Mount Sinai,
 and to summon them up to the Mount (see Exodus xix. 11, and 13.)
 so the actual tremendous *sounding* of that former trumpet (see verses
 16 and 19) is an incontestible earnest or pledge to us (even upon the
 principles of this author’s own argument) that we ought to expect an
 actual *sounding* also of the *last trumpet*, because it is as clearly ap-
 pointed to be the awful signal of the future *Coming and Appearance*
 of the *Messiah* to judge the world, as the former trumpet was of the
 descent of *Jehovah* upon Mount Sinai, so that the ingenious hypo-
 thesis of this Author about the *soundless* summons of the *last trumpet*
 falls at once to the ground!

There is such ample evidence (God be thanked) of outward tran-
 sactions throughout the whole account which Moses has given of
 God’s *coming down* upon Mount Sinai (or Horeb, which is only a
 different part of the same mountain) that the *literal* sense of his
 relation cannot, without the most glaring perversion, be enveloped
 and darkened by the delusive mist of *figurative* sophistry! And the
 same, indeed, may be said of what is revealed to us in the Scrip-
 tures concerning the future *Coming and Appearance* of the *Messiah* to
 judge the world; but this Author nevertheless (presuming upon the sup-
 posed force of his insidious quibble about the *last trumpet*) ventures
 openly to profess his disbelief of the actual future judgment of the
 world by *Christ*; and boldly asserts, that “ there will be no such process
 “ hereafter. The judgment-seat” (says he) “ is in every man’s heart;
 “ and it is there, and THERE ONLY, that man can, or EVER WILL,
 “ feel acquittance, or CONDEMNATION, &c.” (Note in p. 23.) And

this

" (As it is written, for thy sake we are
 " killed all the day long; we are accounted

" as
 though the manner of the change will be different
 clared, that " *we shall not all sleep*" (that is, in death) but
 we " *shall all be changed*," viz. both Dead and Living
 shall be changed from corruptible to incorruptible Beings,
 though
 this unscriptural doctrine he has attempted (in a preceding part of his
 book) to illustrate by an example drawn even from Scripture itself!
 " *When Paul stood before Felix*" (says he in p. 20.) " *Felix stood*
 " *before the judgment seat of Christ; also what made him tremble?* " *Not*
 " *but the secret condemnation he felt in his breast?*" But give me leave
 for a moment to treat this Author in his own evasive stile, by
 answering questions with questions, though I by no means wish to avoid
 giving him a direct answer to his trembling system! — Would not
 Felix have had much less cause to tremble, if (with the spirit of our
 modern Author) he had conceived that there would never be any
 other condemnation, than that which he felt within himself? And
 again—Did not Felix tremble whilst (or as) the Apostle " *reasoned*"
 (Acts xviii. 13. *ὡς ὅτε*, a genitive case taken absolutely, as the gram-
 marians say, i. e. to mark the precise interval of any action, or cor-
 responding circumstance, as that it happened during the very time that
 the Apostle reasoned) " *of righteousness, temperance, and the judg-*
 " *ment to come*" (expressly *τὸ κριμαίνεσθαι τὸ μέλλον*, or the future
 judgment) so that the Apostle could not possibly mean the present in-
 ternal condemnation, which at that very interval of time caused Felix to
 tremble? Acts xxiv. 25. But this author not only denies the future judg-
 ment of Christ; but also, it seems, the future resurrection
 of the dead! " *He feels*" (speaking in p. 23. of a man that has the
 witness within himself) " *that he is risen with Christ; and so*
 " *experiences with St. Paul, the power of his resurrection; and*
 " *being made a partaker of the first resurrection, flesh and*
 " *blood soon convinces him what it is,*" &c. Now, as he thus asserts, that
 he is " *made a partaker of the first resurrection,*" and that there will be
 " *no process hereafter,*" nor judgment of Christ, besides that which (as
 he conceives) is in every man's heart, it necessarily follows, that
 (with

"as sheep for the slaughter). Nay, in
 "all these things, we are more than con-
 querors,

though the manner of THE CHANGE will be different in these two different states of mankind, the Dead will be RAISED incorruptible, but the Living shall be instantaneously rendered so, "in the twinkling of an eye." Thus the change will be made in the property or quality of our living bodies, and not in the identity of them. It will be an annihilation or dissolution of corruptibility, and not of substance; for the substance, on the contrary, will be rendered indissoluble and eternal; even that substance which now is subject to so many fatal accidents, diseases, and death) "For THIS CORRUPTIBLE must put on INCORRUPTION, and this mortal (must) put on IMMORTALITY." [So that it is, manifestly, "this" same mortal body, (with respect to himself, and such other "truly awakened souls") this Author must suppose the resurrection to be already past! This is a leading principle, which, being once admitted, all the other doctrines, which this Author has laboured to inculcate, must necessarily follow as concomitant circumstances: the penman of his book, therefore, enables us to form a very probable idea of the particular doctrines held by those very ancient heretics, Hymenæus and Philatus; for tho' this author himself (a *feeler spirit*) conceives, that his doctrines are "not only ancient, but new," &c. and accordingly (in his preface) apologises for "the untrodden path," yet his path is very old, and so strongly marked in antiquity, that the leading principle above mentioned, on which almost all the rest depends, was described more than 2200 years ago, even by St. Paul himself, who mentioned the promoters of it expressly by name, and reaped us against the pernicious effects of their errors in the strongest terms:—"Their word" (says the Apostle) "will eat as doth a canker: of whom is HYMENÆUS and PHILETUS; who concerning the truth have ERRED, saying, that the RESURRECTION IS PAST ALREADY; and overthrow the faith of some." 2 Tim. ii. 17, 18.

querors, through him that loved us.
 "For I am persuaded" (said the Apostle
 to the Romans) "that neither death, nor
 life, nor angels," (that is, the angels
 of Satan) "nor principalities, nor pow-
 ers, nor things present, nor things to
 come, nor height, nor depth, nor any
 other creature, shall be able to separate
 us from the love of God, which is in
 Christ Jesus our Lord." (Rom. viii.

35—39.

Here is a noble declaration of that
 "perfect Liberty," to which Christ has
 "brought us," in which we now live, that shall
 hereafter "put on" immortality and incorruption—
 "We that
 are in (this) tabernacle do groan" (says the same Apostle
 in another place) "being burdened: not for that we would
 be UNCLOTHED, but CLOTHED UPON, that mortality
 might be swallowed up of life." 2 Cor. v. 4. and this
 is further explained in the former text, viz.] "So when
 THIS CORRUPTIBLE (says the Apostle) shall have PUT
 ON incorruption, and THIS MORTAL shall have PUT ON
 immortality, then shall be brought to pass the saying that
 is written; Death is swallowed up in victory. O death,
 where is thy sting?" &c. 1 Cor. xv. 35—55.

restored

restored mankind! that glorious Dignity of "*Human Nature*," which even the poorest and meanest persons amongst us (the *distressed*, the *hungry*, and the *naked*) are capable of attaining by Perseverance in *Faith*, and Resolution in observing and keeping, *on their Part*, THE CONDITIONS (162) of our reciprocal Covenant with God!

Let

(162) (The conditions of our reciprocal covenant with God.) ' Let us but satisfy ourselves that we perform *the conditions* which Christ hath required of mankind, in order to salvation (which *conditions* are all summed up in these two words, *Faith* and *Repentance*) and we may be as certainly assured that we belong to God, and are entitled to his favour, as if we saw our particular names recorded in a book, among them that are appointed to salvation. Away, therefore, with all fears and doubts concerning our *eternal Predestination*. Let us never be solicitous in enquiring, whether God hath decreed such a particular number of persons (in exclusion to the rest of mankind) to eternal life; or, if he hath done so, whether we be in the number of them; but let us take care to secure our own duty.' "*Secret things belong to the Lord our God; but the things that are revealed, to us, and to our children, that we may do all the works of his law;*" as we have it in *Deuteronomy*, ' Let us take care to obey God's commandments: let us live

Let us therefore (like the Apostle) approach unto the Throne of Grace, in full Assurance of FAITH, always remembering, that a SOUND FAITH must be the principal Foundation of our Pretensions to the promised Dignity and Privileges of HUMAN NATURE, and that by Perseverance in the true Faith, and a continual Renewal of those inestimable Claims, from time to time, while we remain in this world, we may be as confident as the Apostle, that

“neither death, nor life, nor angels, nor
 “principalities, nor powers, nor things
 “present, nor things to come, nor height
 “nor depth, nor any other creature, shall
 “be able to separate us from THE LOVE

• live as well as we can, and if we do so, it is certain we
 • cannot miscarry; and if God hath made any such
 • *Eternal Decrees* concerning the lot of particular persons,
 • it is certain likewise that we are in the number of those
 • that are *predestinated* to eternal salvation, provided we
 • continue in our faith and obedience.” ABp. Sharp’s
 Sermon—“*Of the Fewness of those who shall be saved.*”
 Vol. III. p. 111.

" OF GOD, *which is in* CHRIST JESUS
 " *our Lord* ; because, *through him*, God
 has put it absolutely in our own Power
 (whatever our temporary Afflictions and
 Sufferings may be in this Life) to attain
 an " ETERNAL WEIGHT OF GLORY :

2 Cor. iv. 17. — " For *which cause* we
 " *faint not* " (" *though our outward man*
 " *perish*) being fully persuaded that
 he, who PROMISED, is " *able also* to
 " PERFORM.

The Defects of this Tract, wherever
 the Reader discovers any, are certainly
 to be attributed to the fallible Author,
 whose Name is prefixed ; but whatever
 may seem praise-worthy, and instructive
 therein, to GOD ALONE !

" SOLI DEO, GLORIA ET GRATIA."



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O F T H E
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- P. 12. for *compouna* read *compound*.
 130. line 6. for *ταρτα ωτας*, r. *ταρταρωτας*.
 134. — 2 n. dele the c. after *Isaiah*.
 144. — 14 n. dele *IT*.
 161. instead of *woman* r. *women*.
 186. instead of, “*by a comparative consideration of our
 “ own bodies,”* r. “*by a comparative conside-
 “ ration of the contrary nature of our own bo-
 “ dies,”* &c.
 191. line 8, for *as*, r. *that*.
 199. line 1. for *carefully*, r. *usefully*.
 201. line 18. for *KONΩNOI*, r. *KOINΩNOI*.
 216. line 13. for 1 John xiv. 9. r. John xiv. 9.
 252. last line, n. for 1766, r. 1776.
 278. n. line 7. for *Σου* r. *Σου*.
 327. line 3. 2d n. for *it*, r. *is*.
 296. line 4. after *see p.* add 339.
 339. line 17 n. for *sebond*, r. *second*.



